

THE GARDEN  
OF ELOQVENCE,  
CONTEINING THE MOST EXCEL-  
lent Ornamenta, Exornations, Lightes,  
flowers, and formes of speech,  
commonly called the Figures  
of Rhetorike.

By which the singular partes of mans mind, are  
most aptly expressed, and the sundrie  
affections of his heart most effec-  
tuallie vttered.

Manifested, and furnished vwith varietie of fit exam-  
ples, gathered out of the most eloquent Ora-  
tors, and best approued authors, and  
chieflie out of the holie  
Scriptures.

Profitable and necessarie, as wel for priuate speech,  
as for publicke Orations.

Corrected and augmented by the  
firſt Author.

H. P.



L O N D O N  
Printed by R. F. for H. Jackson  
dwelling in Fleetstrete.

1593.



TO THE RIGHT HO-  
NORABLE SIR IOHN  
Puckering Knight, Lord keeper  
of the great seale of  
England.



Lbeit (Right Honorable) it may seeme to some men at the first sight, a matter importunate, to interrupt your Lordships graue, deep, and weightie considerations, sitting as you do at the sterne of the commonwelth in these daies of danger, yet seeing the infirmitie of our mortall estate cannot possiblie indure to stand continually bent, no, not in the contemplation of the most excellent subiect, or matter of greatest importance, May it therefore please your good Lordship (if for no other cause yet) partly for your owne ease, release, and recreation, and partly for patronage to poore and painfull studētes, to lend your honorable view to these my simple labours, hoping that as you are not wont either to close your eies, or stop your cares to the meanest or the poorest, so your Lordship wil not refuse to spare some time (when your leisure may best permit) to cast your eie vpon these meane and simple frutes of my studies: The argument whereof albeit I confesse it subiect to the exceptions of many, and peraduenture to the reprehensions of some, which seeme to make a diuorce betweene nature and art, and a separation betweene pollicie and humanitie: yet *Cicerō* being both a most excellent Orator and prudent politick, doth mightily support, and defend it against all obiections, as we may plainly see in one short sentence of his (among many other tending to this purpose) where he saith: *Vt hominis decus est iugenum, sic ingenij lumen, est eloquentia:*

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De claris  
oratoribus.  
that

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that is, as wit is mans worship, or wisedome mans honor, so eloquence is the light and brightnesse of wisedome, in which sentence, he both expresseth the singular praises of two most worthie vertues, and also enforceth the necessarie, and commendeth the vtilitie of their excellent conjunction. And true it is that if we ioine with this prudent Orator in a diligent inquisition and contemplation of wisedome, and in a deliberate consideration of art, we shal see that verified which he hath here affirmed. For if we enquire what wisedome is, we shall find that it is the knowledge of diuine and humane thinges, if whose gift it is, we shalbe certified, that it is the gift of God, if we consider the inuentions thereof they are wonderfull, if the works they are infinit, if the frutes, they are in vse sweete, in nature necessarie, both for the search of truth and for the direction of humane life. Brieflie this vertue is the louing & prouident mother of mankind, whom shee nourisheth with the sweete milke of prosperitie, defendeth against manifolde dangers, instructeth with her counsell, and preferreth to the imperiall dominion ouer all earthly creatures: and lest dissenting with himselfe, he should by his owne contention worke his owne confusion: she deuiseith lawes to support equitie, and appointeth punishments to represso iniurie, she inuenteth the art and skill of warre, to resist violence offending against peace, she maintaineth the one, and directeth the other, and is the mightie Empresse of them both.

Finallie, by her the true felicitie of man is found out and held vp, without her it falleth by a sudden, and wofull ruine: by her his honor is highly aduaunced, without her it sinketh into shame and reproach, and is vtterlie confounded: by her hee is indued with a blessed state of life, without her he perisheth in miserie and death.

Now.

*Dedic. storie.*

Now lest so excellent a gift of the diuine goodnesse (as wisedome here appeareth to be, and is) should lye supprest by silence, and so remaine hid in darknesse, almighty God the deepe sea of wisedome, and bright sunne of maiestie, hath opened the mouth of man, as the mouth of a plentifull fountaine, both to powre forth the inward passions of his heart, and also as a heauenly planet to shew foorth, (by the shining beames of speech) the priuie thoughts, and secret conceites of his mind. By the benefit of this excellent gift, (I meane of apt speech giuen by nature, and guided by Art) wisedome appeareth in her beautie, sheweth her maiestie, and exerciseth her power, working in the minde of the hearer, partly by a pleasant proportion, & as it were by a sweet & musicall harmonic, and partly by the secret and mightie power of perswasion after a most wonderfull manner. This then is the vertue which the Orator in his praise before mentioned calleth eloquence, & the brightness of wisedome, for that by the mean hereof, as well the rare inuentions & pleasant deuises, as the deepe vnderstanding, the secret counselles, & politicke considerations of wisedome, are most effectually expressed, and most comely beautified, for euен as by the power of the Sun beames, the nature of the roote is shewed in the blossome, & the goodnesse of the sap tasted in the sweetnesse of the frute, euен so the precious nature, and wonderfull power of wisedome, is by the commendable Art and vse of eloquence, produced and brought into open light. So that hereby plainlie appeareth, both the great necessarie & singular vtilitie of their coniunction before commended, for the one without the other, do finde both great want, and shew great imperfection, for to possesse great knowledge without apt vtterance, is, as to possesse great treasure without vse: contrariwise to affect eloquence without the discretion of wisdom, is, as to handle a sweete instrument of musicke without skill. But the man

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which is well furnished with both : I meane with ample knowledge and excellent speech, hath bene iudged able, and esteemed fit to rule the world with counsell, prouinces with lawes, cities with pollicy, & multitudes with persuasō: such were those men in times past, who by their singular wisdom and eloquence, made sauage nations ciuil, wild people tame, and cruell tyrants not only to become meeke, but likewise mercifull. Hence it was, that in ancient time men did attribute so great opinion of wisedome to the eloquent Orators of those daies, that they called the sacred, holy, diuine, & the interpreters of the goddes, for so doth *Horace* commending *Orpheus*, his words be these.

*Agrestes homines sacer interpresque Deorum,  
Cæibus, & fædo victu deterruit Orpheus:  
Dictus ob id, lenire tigres rigidosque leones.*

The Poet here vnder the name of tigres and lions, meant not beasts but men, & such men as by their sauage nature & cruell manners, might well be compared to fierce tigres and deuouring lions, which notwithstanding by the mightie power of wisedome, and prudent art of perswasion were converted from that most brutish condition of life, to the loue of humanitie, & politicke gouernment, so mighty is the power of this happie vniōn, (I meane of wisdom & eloquence) that by the one the Orator forceth, and by the other he allureth, and by both so worketh, that what he commendeth is beloued, what he dispraiseth is abhorred, what he perswadeth is obeyed, & what he dissuadeth is auoided : so that he is in a maner the emperour of mens minds & affections, and next to the omnipotent God in the power of perswasion, by grace, & diuine assistance. The principal instrumēts of mans help in this wonderfull effect, are those figures and formes of speech cōtained in this booke, which are the frutefull branches of eloquution, and the mightie stremes of eloquence :

whose

### Dedicatore.

whose vtilitie, power, and vertue, I cannot sufficiently commēd, but speaking by similitude, I say they are as stars to giue light, as cordials to comfort, as harmony to delight, as pitiful spectacles to moue sorrowfull passions, and as orient colours to beautifie reason. Finally they are as martiall instruments both of defence & inuasion, and being so, what may be either more necessary, or more profitable for vs, then to hold those weapons alwaies readie in our handes, wherewith we may defend our selues, inuade our enemies, reuenge our wrongs, ayd the weake, deliuer the simple from dangers, cōserue true religion, & confute idolatry? for looke what the sword may do in war, this vertue may performe in peace, yet with great difference, for that with violence, this with perswasion, that with shedding of blood, this with pearcing the affections, that with desire of death, this with speciall regard of life.

Now, lest this part should seeme an empie art of wordes, without wisedome or substance of matter, I haue gathered out of the most excellēt Orators, & best approued authors, varietie of fit examples for euerie figure by it selfe: which figures or formes of speech, I haue disposed into orders, described by their properties, distinguished by their differēces, noted their singular vies, & added certain Cautions to compasse them for feare of abuse. And now Right Honourable, hauing finished this little booke (although with no little labor) I hope to the good of many, and hurt of none, with sincere affection, & with most humble dutie, I present it to your good Lordship, as to a louer & fauourer of learning, in hope of your fauourable acceptation, being mooued hereunto by lōg experiēce of your lordships excellēt wisdome, & cōstant goodnes, ready at al times to lēd your helping hand (in good causes) to them which by necessitie & distresse, stood in need therof, amōg which, I am one that haue tasted of your goodnes & cōfort: the remēbrāce wherof, hath bin one principall

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motiuē, of taking this labor in hand, to the end that I among the rest which loue and honour your Lordship, might haue somewhat to signifie my gratitude and bound dutie : beseeching your Honor, albeit this worke be such as your Lordship shall little need, being so richly furnished by nature, yet for their sakes who may take benefit by it, you will please to shadow and protect it vnder the wings of your honourable fauour. That I may not trouble your Lordship any further, I commend your Honor with my hartie praiers, to the mercifull protection of the Almighty, beseeching him, that by his grace and mercy you may long continue, to her most excellent Maiestie a most faithfull and prudent Counsellour, to the oppressed a reliese, to innocents a sure protectiō, to your country a treasure, to your friends a comfort, to godlie and painfull students a gracious *Mecenas*, and to the posteritic of many ages, a renowned president of equitie.

At North Mymmes the 3. of February. 1593.

*Your Honors most humble to be commanded,*

Henry Peacham.



## THE GARDEN OF ELOQVENCE.

### *The names of figures.*

**F**igures of the Grecians are called Tropes and Schemates, and of the Latines, figures, erornations, lights, colours and ornaments. Cicero who supposing them to be named of the Grecians Schemates, as gestures and countenances of speach, called them Concinnitie, that is, proprietie, aptnesse, complinesse, formes and censoriations, comprising all ornaments vnder one name.

A Figure what it is.

**A** Figure is a forme of words, oration, or sentence, made new by art, differing from the vulgar maner and custome of writing or speaking.

A Figure how it is deuided.

A Figure is either

**A Trope** or **A Schemate.**

A Trope what it is.

**A** Trope is an artificiall alteration of a word, or a sentence, from the proper and natural signification to another not proper, but yet nigh, and likely.

The beginning, and causes of Tropes.

**T**he causes of Tropes are thre, necessitie, will and arte, & of these thre necessitie was the first, for whē there wanted words to expresse the nature and propertie of diverse things, men were vrged and constrained to seeke remedie for the supply of so great a want, whereupon wise men calling to remembrance that many

1. Necessity.

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things were verie like one to another in some respect of nature, thought it good to borrow y name of one thing, to signifie another, which did in some part or property of nature resemble it, & thus began they to use translated speach: declaring their meaning by similitudes and compared significations. And then, seeing that by this meane matters were well expressed, their meanings more largely uttered, and their inuention well commended, men in their private speach, and Orators in their publike orations, resuled such wordes as were proper, and had little sweetnesse, or could not declare the nature of the thing so well, and vsed other wordes borrowed from like things, both for the gracie sake of the similitude, and also for the cause of perspicuitie of the thing expressed.

Since upon good liking, and confirmed iudgement, the wisdome of man hath inuented and found out an Art, not onely teaching where apt translations may be found, but also giuing ercellent rules and certaine directions, how they should be most aptly and properly applyed.

The places from whence translations may be taken, are infinite, notwithstanding there be certaine that be verie usuall, ready, apt and pleasant, which I purpose hereafter to obserue and note, as the most plentifull fields, yeelding such profitable and pleasant flowers.

This excellent Art of translating, amog o' her profitable rules commendeth to vs this necessarie obseruation to begin with, that is to say, that those things ought to be equal in proportion, which we purpose to compare by translation, that is, of foure things two ought alwayes to be compared to two, as for example, we say the flower of age, here in this translation the herbe and the flower is compared to man and his youth, for the same that the flower is in the herbe, the same is youth in man. By the same proportion the Poet saith, unhappy Dido enflamed is, in this example Dido and her loue is compared to the wood and the fire.

This rule is alwayes most diligently obserued of wise and learned men, whose wordes and works are by this singular forme of speach both pleasantly beautified, and brightly adorneed. The especial commendation of translated speach I will referre it to the proper use of euerie singular Trope.

The

Tropes are either of

Words      or      Sentences.

Tropes of words are these. *8.*

1. Metaphora.
2. Onomatopœia.
3. Catachresis.
4. Syneedoche.
5. Metonymia.
6. Antonomasia.
7. Metalepsis.
8. Antiphrasis.

## Metaphora. 1.

**M**etaphora is artificial translation of one word, from the proper signification, to another not proper, but yet nigh and like.

The efficient cause of a Metaphore.

It is apparant that memorie is the principall efficient of a Metaphore, for being the retentive power of the mind, it is the treasure house of mans knowledge, which as it posselleth the formes of knownen things, so is it readie at all times to present them to mans vse, as often as occasion, and cause doth necessarily require. As for example, he that hath seene a caterpiller eating and devouring the tender buds and blossomes of treæs and plants, and after this shall see an idle person living by the spoyle of other mens labours, is put in mind to call him a caterpiller: he that hath seene a gulph or gaping sinke, swallowing a continuall streame or mightie quantitie of water, and afterward shall see a man consuming his substance and patrimonie in prodigalitie and riot, is put in mind to call him a gulph of patrimonie or a sinke of wealth.

It is to be confessed notwithstanding, that memorie worketh not all alone in the framing of translations, but hath eract iudgement always to helpe her, for memorie presenteth the former part of the comparison, and iudgement applieth the later, for a man may easily remember what he hath seene, but yet if he want discrete iudgement, he cannot aptly compare to it the thing that he now seeth although there be soine fit similitude betweene them, and also some necessarie occasion to vse it: and therefore ample

knowledge, perfect memorie, and exact iudgement ioyning to-  
ther in one mind, are the principall and especiall causes of all apt  
and excellent translations.

The places from whence translations may be takē  
are infinite, yet of that infinite number certaine  
are chosen out, as most apt, most vsual, & most  
commendable, which are these following.

*From man himselfe, and first from his senses.*

1. From the sight.

 **S**o the sight among the rest of the senses is most sharpe, and pierceth furthest, so is it proued most sure, and least deceived, and therefore is very nigh to the mind in the affinitie of nature, so farre soorth as an exterrnall sense of the bodie may be compared to an internall vertue of the mind. The consideration hereof causeth men to vse the words which are proper to this sense and that very often, as fit to signifie many vertues of the mind, as the vnderstanding, knowledge, prouidence, carefullnesse, hope, opinion, iudgement and such like. Hence it is that a man may say, I see your meaning, I see your malice, here the translation is from the sight to the mind: for to speake properly we can not say, we see mens meanings, or mens malice, which are inuisible in respect of our bodily sight. But yet in respect of our minds we may perceiue, and vnderstand them, as by some probable conjectures, or likely tokenes collected by reason and iudgement. An example of the holy Scripture, when the Queene of Saba had seene the wisedome of Salomon: now to speake properly she proued to understand the wisedome of Salomon, but see it she could not. Another. The King that looketh well about him driveth away all euil: here the word, looketh well about is the translation, and signifieth the regard and carefull gouernement of his kingdome. Another. You looked for much, and lo it is come to litle: here to looke for, signifieth to hope for.

2. Chron. 9.

Prov. 1.

Agge. 1.

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In the sight of the vnwise they appeare to die, that is, in the o, Sap.4.  
pinion or iudgement of the vnwise.

He that putteth his hand to the plough and looketh backe, is vn-  
meete for the kingdome of God: by looking backe is meant vncon-  
stancie or wauering of mind. Luke 9.

In like maner by this place we may signifie, by looking vp,  
heauenly meditation, for so doth our Sauiour Christ use it, where  
he saith, then looke vp, for your redemption draweth nigh. Also by  
high looks is very often signified pride and disdain, by winking  
parcialitie, by circumspection wisdome and prouidence, by looking  
awry displeasure, by looking downe discomfort, and sometime  
view and suruay, by looking vpon due and deliberate considera-  
tion. Now as the sense of sight doth aptly expresse many vertues  
of the mind, so the priuation thereof, which we call blindnesse,  
may be fitly vsed to signifie the contraries, as for example, Gifts Deut.16.  
blind the wise, that is, gifts obscureth the vnderstanding, and se-  
duceth the will of wise men: blind are they and the guides of the  
blind, that is, altogether ignorant and destitute of knowledge.

From the hearing.

From the hearing are diuerse translations taken, not so much  
seruing to signifie the powers of the mind, as to expresse the af-  
fections of the heart. An example. Hearre the complaint of the father-  
lesse and widow, that is, do them iustice, pitie them, and tender  
their distressed estate.

He that is scornfull will not heare when he is reproued, in this Prou.13.  
translation refusing to heare signifieth disdain of correction, and  
hatred of doctrine.

Hearre no counsell against innocent blood, that is, consent not  
to that counsell which induceth to shed the blood of innocent per-  
sons. Isa.33.

My sonne heare thy fathers doctrine, that is, obey it.

Hearre the small as well as the great, the word heare in this Deut.1.  
place signifieth the action and execution equitie.

Talke thou with vs and we wil heare, that is, we will attend  
and imbrace thy doctrine.

The noise of hozles is heard from Dan, that is, for esene by the Ier.8.  
the Prophet.

C ix

Concerning Ismael I haue heard thee, signifying by hearing, a graunting to Abrams petition. Thus from this sense as you see translations be taken to signifie pitie, compassion, ayd, succour, consent, obedience, equitie, attention, foresight, and granting. And by the priuation of this sense many things contrary to these former significations may be expredd, They are deafe and can not heare, signifying that they are vnapt to accept doctrine. Againe, They will not heare, that is, they are obstinate, and hardened against all god counsell.

From the smelling.

From smelling these translations and such like may be taken, Being wise & prouident, by his singular foresight did timely smell out the vngracious practises, and priuie conspiracies of the enemies bent against the citie and common wealth. Here by smelling out, is signified knowledge gathered by prudent suspcion, and wittie conjectures. An example of the holy Scripture, A sacrifice of a sweet sauour, that is, a sacrifice acceptable to God.

The things which do please this sense, are sweet sauours, and pleasant odors, and therfore the use of this sense in translation is commonly vsed to signifie the pleasure of the mind, as the contraries are vsed to expresse the hatred and offence of mans heart, as when it is said, that abominations of sinne do stinke and are odious to God and all good men.

As also the property of smelling findeth oftentimes the effect before the eye can discerne the cause: so prouidence and foresight, which this sense doth most aptly signifie in translation, do manie times espie and prevent secret practises and priuie conspiracies before they take effect.

From feeling or touching.

From this sense are sundrie Metaphors taken. An example of the holy Scripture, Stretch out thy hand now, and touch him selfe and his flesh: here to touch doth signifie another thing then it doth in the proper signification, for Sathan by touching understandeth a piercing, and plaguing of Iobs bodie with grievous and lothsome diseases. In the same signification Iob afterwards vseth the

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the same word, saying, the hand of God hath touched me, that is, hath grieuously smitten and wounded me.

Another example, And they were pricked in their hearts, mea-  
ning, pierced with sorrow and repentance. Act. 2.

Art thou so sensesse, that thou neither feelest hurt by thy foe, nor benefit by thy friend? Here by feeling is signified vnderstan-  
ding, and by the want of feeling is vnderstood the astonishment of  
mind or lacke of wit. Briefly by this place these translations are  
vsed, by touching is vnderstood prouoking, by feeling vnderstan-  
ding, by nipping taunting or priuie mocking, by wounding con-  
fusion, by pricking remorse of conscience, by renting extreme  
griefe, by smoothnesse faire spech or flatterie, by coldnesse want  
of affection, by heate vehement displeasure or feruent zeale, by  
dzymesse defect, by embracing loue or possession of pleasure.

From the tasting.

From this sense and his subiectes, these kinds of translations  
are taken. Cicero to Atticus: you may tast that man, that is,  
you may trye & proue him. Man is borne to tast as well the sower  
as the sweete, that is, as well to suffer aduersitie as to enjoy  
prosperitie.

Moreover by this place we may by sweetnesse signifie pleasure,  
by bitternesse griefe of mind, or crueltie of spech, and by sower-  
nesse leueritie.

Examples of the sacred Scripture, Tast and see how gracious Psalms 54.  
the Lord is. Another: There are certaine of them which stand Luke 9.27.  
here, that shall not tast of death till they see the kingdome of God.  
Another: And having once tasted of the heauenly gifts, in these Heb. 6.5.  
examples tasting is put Metaphorically, & signifieth experience,  
but yet in sundry respects.

Hitherto I haue noted those places which do serue from the bo-  
die to the mind: and now next I will obserue those translations  
that are taken from the mind and applyed to the bodie.

From the mind to the bodie.

From things in the minde to the parts of the body, as to call a

wound angrie, or wofull: a tongue malicious, and also when we say, a pitifull eye, a liberal hand, a wise eare. Now these words angrie, wofull, malicious, pitifull, and wise, do belong properly to the mind, yet by this forme of speaking, they signifie passions and properties of the bodie.

An example of holy Scripture, whatsoeuer mine eyes desired I let them hane it. Here Salomon attributeth desire to the eyes, which is a word properly belonging to the mind and not to the eyes, which are parts of the body.

Also in like sense he saith, The eye is not satisfied with sight, nor the eare with hearing: by the eye and eare he understandeth the desire of the mind kindled by those senses.

From liuing creatures without reason, to man partaker of reason.

From the creatures without reason Metaphors are taken, and applied to men, by which forme of speach mens qualities & conditions are described by the properties of dumbe beasts: by this place, a tyrant is called a lyon, an extortioner a wolfe, a man without mercie a tigre, he that is deceitfull and subtle a fore, a shamelesse rayler a barking dogge. In praise, the innocent is called a doue, the meeke and patient man a lambe, the faithfull in loue and wedlocke a turtle. The particular properties of the dumbe creatures are very significant, especially in their Verbes and Verbals, for by whining we signifie murmuration & grudging, by stinging secret mischiefe, by crowing proud and arrogant insulting, by swimming possession of abundance, or fruition of great felicitie, by roaring impatient miserie, by hissing terrible threatening, or bitter cursing, by houering attending oportunitie, by devouring consumption, and by sawning flatterie.

From man to the brute creature.

From the reasonable to the vnreasonable the vsuall translations are these and such like, as to say, the mourning doue, the musicall nightingale, the proud peacocke, the flattering dogge. By the same forme of speach we may call the emmet provident, the cat circumspect, the spider diligent, the toade mistrustfull, the rauen wise, the serpent subtle. These particular translations serue

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serve to shew how neare these creatures do come to man in these  
rehearsed properties.

From the living to things without life.

This part of translation is also very apt and significant, by this place the sea is sayd to swallow, the wind or tempests to rage, the frost to bite, the ground to thirst, field and flowers to reioyce. Also we say, that waters do roare. Also in maner, as if I should say, Doest thou not know that fortune is fleeting? that auarice is insatiable, that loue is blind, that enuie stingeth whcre she is fostered, that malice thirsteth after blood?

This place is very copious both to Poets and Oratours, & also to private speech. This place for the most part is the fountaine of the figure called Prosopocia: hence it is that Poets and Oratours do attribute to things which are without life, not only life, but also reason and affection, and sometime speech. An example of poctrie, The firmament bewailed his funerall, the sunne mourned and would not be seene, and the clouds shed great plentie of sorrowfull teares. This kind offained description, is framed only by attributing life, sense, reason, and affection to things which are boyd of them all.

From things without life to things hauing life.

From this place Metaphors of this sort are take, as to say, that men of famous renowne do shine, which is onely proper to the planets, as the Sunne, Moone and Starres: in like maner we say, a stonie heart, a greene head, a leaden wit, raw youth. Also a bitter people, a crooked nation, a sharpe iudge, a gloriuous prince, the blossome of tender age, the mist of memorie. In these examples by shine is signified excellent fame and renowne, by stonie heart cructie, by leaden wit a mind of small capacitie, &c. This place is also very copious, and serueth much to perspicuitie.

From things senslesse to things senslesse.

By this place vices are sayd to bud, desires to burne, beantie to wither, anger to boile, & sometime to flame. In like forme we say, that enuie is the canker of fame, that idlenesse is the rust

1. Cor. 15.

of a common wealth, that euill words do corrupt good maners. Also by this place are these and such like translations, a golden sentence, a fyled phrase, flowing spech, y waues of worldly trou- bles, the stormes of aduersitie, the carkasses of mangled and de- stroyed cities. These significations are evident inough, and there- fore I omit their interpretation.

From the offices and actions of men.

Luke. 6.37.

From the offices and actions of men are very vsuall transla- tions, and apt for description. 1. From the Magistrate. Exam- ples of holy Scripture, Judge not and you shall not be iudged, condemne not, and ye shall not be condemned. Here iudging and condemning be Metaphoricall, the authoritie to judge and con- demne pertaineth properly to Judges who are lawfully deputed by the Princes of kingdomes to that office.

Ephes. 4.

Whose names are written in the booke of life, here the wordes written and booke, are Metaphors taken from the Registers of Judges, or Scribes, or Secretaries of Princes, who are wont to register and intoll the pardons of life.

2. Tim. 4.  
Ephes. 6.

2. From martiall actions and practises. Examples of holy scri- pture, I haue fought a good fight. Another. Put on the armour of God, that you may resist in the euill time: also, we wastle not against flesh and blood &c.

Iere. 8.  
Eccl. 6.

Arme not thy selfe to make warre against God, undermine not the simple and silly man, wound not the conscience of thy weake brother, clime not so fast to the seate of honor, tread not the poore under thy foot, triumph not before the victorie.

Job. 4.

3. From the Physition and Chirurgian, They heale the hurt of my people very slenderly. Another, A faithfull friend is a medi- cine of life. By this place men say, that an iniurie may be salued, that is, may be recompenced, that an ill member of a common wealth ought to be cut off, that is, ought to be executed according to his deserts.

1. Cor. 3.  
4. Reg. 14.

4. From the husbandman. Examples of Scripture, They that plow iniquitie shall reap the same.

I haue planted, Apollo hath watred.  
Thou art he whom I must thresh.

Sathan

# The Garden of Eloquence.

ii.

**S**athan hath desired to sift you.

**H**e shall gather the wheate into his barne, &c.

Mat. 3.

5 From Artificers many translations are taken, as these and such like, to build, to pull downe, to set vp, to waygh in ballance, to bray in a morter, to plane, to square, to mingle, to rogne, to digge, to frame, &c.

From certaine Substantiues very much vsed  
in translation.

**F**rom certaine Substantiues, very apt and pleasant Metaphors are taken, as these following, and such like, **T**hy word is a lanterne to my feete, and a light vnto my pathes. Psal. 119.

**T**he night is past, & the day is come. **A**nother, **T**he day dawne and the day starre ariseth in your hearts. Rom. 13. 2. Pet. 1.

**T**hey haue stumbled against the stumbling stome. **T**hey are fallen into the same pit they made for others.

**T**he way of sinners, and the chaire of scorneres. Psalt.

Also we say by this place, that impunitie is a gate to all mischiefe, that hypocrisie is couered vnder the cloke of religion, that the hope of an hypocrite is a spiders web, that one euill condition is the staine of life. These also are common Metaphors, a spectacle of vertue, a hauen of peace and rest, a buckler of defence, a fountaine of life, a rocke of refuge, a treasure of goodnesse, a shadow of protection. This place is a verie plentifull streme of translations, and as it is most plentifull, so is it not least pleasant.

From the foure Elements.

**F**irst to begin with translations taken from the nature and propertie of fire we say a man of an inflamed mind, the flaming desire of malice doth seldome die till it be quenched with blood. Kindle not wrath, lest thou beest not able to quench it: an euill name is the smoke of sinne.

2 From the aire, His tyrrannie never ceased thundring out most dreadfull threatnings, & with his venimous breath he blased the greene and flourishing prosperitie of his common wealth.

By this place we say, The raging tempests of sedition, the whirlwinds of trouble, the infection of ill examples.

D y

Psal. 51.

Psal. 18.

Psal. 23.

Exod. 19

3 From water, by this place it is, that one calleth wedlocke a swete shover nungled with sharpe haile. An example of the holy Scripture, Wash me O Lord and I shall be whiter then snow. Also the Apostle saith, Quench not the spirit: we say in a proverbe, Strive not against the streame. Likewise in this petition, Let the deaw of thy mercy O Lord refresh the heate of my miserie: He shall take me out of many waters, that is, out of many dangers: and in another place he sayth, And leade me forth by the waters of comfort.

By this place we say, the waues of worldly troubles, that men ebbe or flow, thereby signifying either their amendment or decay, whether it be in the state of health or wealth.

4 From the earth are borrowed these & such like translations, a large field of matter, a mountaine of wealth, a wildernes of doubts, a denne of theues, a path of pleasure, a way of errour, a vale of miserie.

### From men to God.

So infinite and incomprehensible is the nature of Almighty God, and mans capacite of so small a compasse, that no one attribute of God can be conceived by mans weake vnderstanding without the helpe of earthly images and naturall propertie well knowne to man, and therefore forasmuch as mans eye cannot behold invisible vertues, nor his vnderstanding able to apprehend the incomprehensible wisedome: Almighty God of his goodness hath described him selfe by the most excellent and evident letters and caracters imprinted most lively in his creatures, not onyl by such as are somewhat secret, but also and most chiefly by such as are evident and manifest to mans vnderstanding and knowledge. Hence it is that he is called a King, a Lord, a Lord of hosts, a Judge, a father, an husbandman, a planter of a vineyard, a shepherd, a nurse, a guide, a rocke, a buckler in the day of battel, an Egle: these and such like are the letters of comfort, by which we may easily reade and plainly vnderstand the goodness of our God towards vs, for by earthly kings, and Lords of armies is described to vs his maiestie and his powre: by Judges his equitie and loue of iustice, by fathers his loue and tender compassion, by Shepherds

shepherds his dayly prouidence and careful custodie of his people, by nurses his most louing regard and manifold benefites, by guides his governement and safe conduction, by rockes his sure defence against all violence and oppression. But in respect of his enemies, he is pourtrayed with letters of another qualitie, he is called a giant to wound, a iudge to condemne, and a fire to consume. This part of translation is called of the Grecians Anthropathia, that is, an attributing to God humane affections.

From God to men.

**B**y this place we giue the titles of highnesse and maiestie to Princes, which are proper to God, yet make for them in respect of their high dignities & princely thrones, wherin Almighty God the giver of maiestie hath placed the. An example of the sacred Scripture, I said ye are Gods: by calling the Gods he signifieth from whom they haue their authoritie, whose place they supply, whose person they present, and whose example they ought to follow, both in executing of iustice, and in shewing of mercy. Thus in one word they are put in mind what they are, or what they ought to be, and being as they shoulde be, that they ought so to continue.

Psal. 81.

### The vse of Metaphors.

**A**pt Metaphors haue their manifold frutes, and the same both profitable and pleasant, which is a thing well known to men of learning and wisedome. First, they giue pleasant light to darke things, thereby remouing unprofitable and odious obscuritie.

1. They giue light.

Secondly, by the aptnesse of their proportion, and nearenesse of affinitie, they worke in the hearer many effects, they obtaine allowance of his iudgement, they moue his affections, and minister a pleasure to his wit.

2. They moue affections.

Thirdly, they are forcible to perswade. Fourthly to commend or dispraise.

3. They are pleasant.

Fifthly, they leaue such a firme impression in the memory, as is not lightly forgotten.

4. They are forcible to perswade.

### The comparison of Metaphors.

**M**etaphors in respect of their perspicuitie, & light which they giue, may well be compared to the starres of the skie, which

5. They are well remembred.

1. Compared to the starres.

1. To colours
2. To pensils.
3. To seals.
4. To stamps in metall.

are both the comfort of the night, & the beautie of the firmament. 2. In respect of their aptnesse to make descriptions, they are not onely as pleasant colours of all kinds, but also as readie pensils pliable to line out and shadow any maner of proportion in nature. 3. In respect of their firme impression in the mind, & remembrance of the hearer, they are as seales vpon soft waxe, or as deep stamps in long lasting metall.

### The Caution.

**I**n the choise and vse of translation heed ought to be taken, that these faults be not found in Metaphors. First, that there be not an vnlikenesse in stead of a likenesse, as if one should say, the bull barketh, which is very vnlike. Secodly, that the similitude be not farre fetcht, as from strange things vndeclared to the hearer, as if one should take Metaphors from the parts of a ship, and apply them among husbandmen which never came at the sea, he shall obscure the thing that he would fainest make evident. Thirdly, that there be no vncleane or vnchaste signification contained in the Metaphore, which may offend against modest and reverend minds. Fourthly, that the similitude be not greater then the matter requireth, or contrariwise lesse.

### Onomatopeia. 2.

**N**ommatopeia, this figure of the Latines is diuersly named, as Nominatio, Nominis fictio, Procreatio. It is a forme of speach whereby the Drator or speaker maketh and faineth a name to some thing, imitating the sound or voyce of that it signifieth, or else whereby he affecteth a word derived from the name of a person, or from the originall of y thing which it doth expresse. And this form of sayning, & framing names is vsed diuerse wayes. First, by imitation of sound, as to say, a hurliburly, signifying a tumult or vprore: likewise, rushing, lumbering, ratling, blustering, creaking, and many such like. Secondly, by imitation of voyces, as the roaring of Lyons, the bellowing of bulls, the blating of sheepe, the grunting of swine, the croaking of frogs, the chattering of Pies, the chirping of sparrows, the howling of dogs, the neighing of horses, y hissing of serpents.

Thirdly,

1. By imitation of sound.

2. By imitation of voyces.

Thirdly, by the derivation from the original, as the citie Troy was so called by derivation from king Troe, & before that it was called Teucria, from Teucrus, and first of all Dardania from Dardanus, so Nineve of Ninus, so Luds-towne of Lud, and now London. Fourthly, by composition, as when we put two words together and make of them but one, as to say, Dratorlike, scholerlike: also to call a churle thickskin, a niggard a pinchpeny, a flatterer a pickthanne, a glutton a bellygod. Fifthly, by reviving antiquity. Touching this part I will refer the Reader to Chaucer & Gower, and to the new Shepherds calendar, a most singular imitation of ancient speech. The first maner of speaking or writing by this figure is, when we signifie the imitation of another mans property or fashion: this forme of speaking is very vsuall in the Greeke tongue, and somewhat it is vsed in the Latine, as when they say, Patrissare, matrissare, Platonissare, that is to say, to imitate his father, to imitate his mother, to imitate Plato, which forme our tongue can hardly imitate, except we should say, he doth fatherize, Platonize, temporize, which is not much in vse. Yet the English tongue endeuoreth what it can to speake by this part, as where it saith, I can not court it, I can not Italian it, that is, I can not performe the dutie or manners of a courtier, I can not imitate the fashion of an Italian.

3. By derivation from the original.

4. By composition of two words.

5. Imitating antiquitie.

#### The vse of this Figure.

This figure serueth fitly to make description of an action, as much as may be signified by noise or sound. Also it presenteth to the hearer the nature of beasts, birds and other things, by the proper imitation of their voyces. By derivation from the original, it recordeth a perpetuall memorie of the first founders of great workes: it serueth to breuitie by the apt composition, it is the register of ancient speech and antiquitie.

1. To de-  
scribe.

2. To record.

3. To breuity

4. To retaine  
antiquitie.

#### The Caution.

As the vse of this figure is both profitable & pleasant, being artificially framed: so is it very unseemely and ridiculous, if Art be neglected, and therefore these obseruations ought to be regarded. First, concerning the imitation of sound, that it be somewhat like to the thing it signifieth, and not unlike, as if one should

1. Unlike, or  
vnequall in  
proportion.

call the sound of a Cannon, a ratling or crackling, it were farré from the similitude, or if he should call the roaring of a Lion, a blating or a grunting, it were absurd and ridiculous. Secondly, that the extremitie of extension of the voyce be diligently auoyded. For it were also very absurd if the voyce should be extended to the vttermost in the word of imitation, for that were most ridiculous. Thirdly, as is said in the Metaphore, vnchaste and vile imitation ought to be shunned, and always a discreet regard to be obserued.

### Catachresis. 3.



Deut.3.

Prou.30.

Psal.127.

Esa.1.

Iere.46.

Atachrēsis in Latine is called Abusio, and it is a forme of speech wherby the speaker or writer wanting a proper word, borroweth the next or the like to the thing that he would signifie. An example: They build a horse by Pallas art divine: here the Poet traduceth that to a beast, which is proper to the making of a house. An example of Moses, The drincke the pure blood of the grapes, here the prophet putteth this word blood for iuyce. Salomon by this figure nameth the two daughters of the horſtech. Also it is sayd in the Psalm, Let my right hand forget her cunning: likewise the Prophet sayth, The sword shall devoure.

By the licence of this figure we give names to many things which lacke names, as when we say, the water runne, which is improper, for to run, is proper to those creatures which haue fete, and not to water which hath none. By this forme we attribute hornes to a snaile, and fete to a stōle, & so likewise to many other things which do lacke their proper names.

To make supply where a word wanteth.

The vse of this figure is chiefly to serue in time of neede, as to yeld a necessarie supply for the want of a proper word.

### The Caution.

1. Not to farre fetcht.
2. Not to be vsed too oft.

This observation is to be regarded, that we fetch not the translation too farre off, or that which is much vnlke. Secondly that we vse it not oft.

Synec-

## Synecdoche. 4.

 Ynecdoche, in Latine callid Intellectio, that is, an understanding, and it is a forme of speech by which the Drator signifieth more or lesse by a word, which the proper signification doth not expresse: and it is by putting the whole for the part, or the part for the whole.

By the whole is meant, the whole of a quantitie, the generall kind, the plurall number, the matter of which things are made.

1 The whole put for a part. An example: An host so great as dranke riuers drie, meaning a great part of riuers. An example of þ holy Scripture: All the wrold came to heare the wisdome of Salomon, vnderstanding a great part of the wrold, and not all the wrold as it is expressed. 1. Reg 10.

2 The generall kind for the speciall kind. An example of the holy Scripture: Preach the Gospell to all creatures, signifying to all men, and not to any other creature.

3 The Plurall number put for the singular. Cicero to Brutus: We deceiued the people, and seemed Drators, vnderstanding but him selfe.

4 The matter for the things made of that matter: They eate the finest wheate, and drinke the swætest grapes, by wheate is vnderstood bread, and by grapes wine.

5 Things following put for things going before: Thou shalt eate thy bread in the sweat of thy face. Here by sweat following labouer, is signified labouer going before sweate. Hitherto the moze is signified, and the lesse is vnderstood.

Now contrariwise the part is expressed and the whole is vnderstood. An example of Scripture: I am not worthy that thou shouldest enter vnder my rofe. Here by the rofe is signified the whole house. Another example: Blessed is the wombe that bare thee, and the pappes which gaue the sucke. There wombe & the pappes do signifie the mother, and in the holy Scripture the soule is often put alone, and signifieth the whole man. Luc. 11.

2 The speciall kind put for the generall: It is not my sword that shall helpe me, by sword is vnderstood all kind of weapons,

and maner of defence. Another: *Man shal not live by bread only,* by bread is signified all kind of food and nourishment.

3 The singular number for the plurall: A man borne of a woman hath but a short time to live, meaning all men. The Ro-  
mane was victor in battel, vnderstanding the Romane host.

4 By things going before, things following are signified: He put the people to the sword, and the citie to the fire. Here by these words syword and fire is signified the generall slaughter of the people, and vtter destruction of the citie, which presentely folowed. Another example of the holy Scripture: *Say to the sonnes of A-  
mon, the sword is drawne,* here by the drawne sword is signified the slaughter ensuing.

1. Wisedome  
required in  
the heare.

2. A grace of  
speeche.

3. A further  
consideratio  
of the sente.

The Drator vseth this figure chiefly when he is well perswa-  
ded concerning the wisedome of his hearers, that they are of suffi-  
cient capacitie and vnderstanding to collect his meaning, where-  
upon he maketh the bolder to remoue his speech from the vulgar  
maner of speaking to a figuratiue forme, whereby he giueth it a  
grace which otherwise it shoulde want, forcing the vnderstanding  
of his hearer to a deeper consideration of the sente and meaning.

### The Caution.

1. Apt choise  
of the partes.

2. Choise of  
the speciall  
kind.

3. Not to be  
vied in pleas  
nor in euidé-  
ces.

4. Vnsitamēg  
ignorant  
persons.

5. Captious  
cauillers may  
abuse it.

These obseruations concerning this figure ought to be thought  
upon. First that when a part is put for the whole, there be a  
discreete choise of that part: the roose is put many times for the  
house, but not the window, nor the rafters.

2 Secondly, that there be likewise a choise of the speciall kinds  
when they signifie the generall.

3 Also it is to be remembred, that this figure ought not to be vsed  
in iudicall pleadings, for there a part may not stand for the  
whole, nor the whole for a part, without some wrong to the one  
partie or to the other.

4 Lastly, the use of this figure is very vnsit among ignorant  
hearers, which for lacke of knowledge may mistake it, and like-  
wise among cauilling and captious persons, whitch of wilfull per-  
uersenesse may easily peruer the true meaning, either by ma-  
lice or mockerie.

## Metonymia. 5.

**M**etonymia, called of the Latines Transnominatio, and of some Hypallage, it is a forme of speach, whereby the Drator putteth one thing for another, which by nature are nigh knit together. This change of name is used foure wayes. 1. The cause for the effect. 2. The effect for the cause. 3. The subiect for y Adiunct. 4. The Adiunct for the subiect.

Under the name of the Cause are contained the efficient, the inuenter, the commander, the instrument.

1 The efficient: The sword without, pestilence and famine Ezecl. 5. Within. By pestilence and famine is signified death the effect of those causes. Another: I haue called for a droughe vpon the earth. Agge. 1. By droughe is understood hunger and famine caused by droughe.

2 The inuenter for the thing inuented: as Mars for warre, Ceres for frute, Bacchus for wine, Vulcane for fire, Mercurie for eloquence, y author for his work thus, He learned his arguments of Aristotle, & his eloquence of Tullie, he esteemed much of Liuius, and tooke great delight in Plato; signifying by these Authors their workes. An example of the holy Scripture: They haue Moses and the Prophets: that is, their booke and volumes. Luc.16.

3 The commander or gouernour for those which are under his gouernement: Hannibal was slaine by Scipio. Here Hannibal is put for his army which he led against the Romans, and Scipio for the Romans who obtained the victorie.

4 The instruments for their effects. Examples: The scepter Gen.49. shall not depart from Iuda. Another: The unlikely haue wonne the crowne. Here scepter and crowne being instruments of royal dignitie do signifie a kingdom. He beareth not y word for nought. Also: There shall no sword go through your land. In the former example is understood by sword, the authoritie of a Magistrate, in the later warre and conquest. Rom.13.

An example of Job: Let me be weighed in an even ballance. Job.31. Here ballance, and instrument of equitie, is put for equity it self.

In like maner we use to put the chaine for bondage, the key for office, the rod for correction, and the crosse for persecution.

Secondly, the effect is put for the cause : by this we say, Death is pale, feare sad, anger hastie, wine bold. Here is signified, that death maketh pale, and feare maketh sad, and likewise of the rest. An example of holy Scripture : I am the resurrection, Christ meaneth that he is the cause of the resurrection. Another : There are two nations in thy womb. Almighty God speaking this to Rebecca, signifieth by two nations, the autho<sup>r</sup>s or fathers of two nations, that is, Esau the father or autho<sup>r</sup> of the Idumeans, and Jacob the father or autho<sup>r</sup> of the Israelites or Jewes. Another : Death is in the pot <sup>O</sup> man of God, that is, a deadly thing, or a thing which is the cause of death.

Another example of Job: Be not thou too extreme vpon my sin. Here Job by sinne signifieth him selfe, the efficient of his sinne.

By this place also, an instrument in respect of his regent may stand as an effect, and signifie his agent. An example: As thy sword hath made in my women chidlesse, so shall thy mother be deprived of thee. Here Samuel putteth the sword for Agag the regent or agent of the sword.

Thirdly, the subiect put for the Adjunct, the subiect is that which containeth, the Adjunct is that which is contained, and this containing is sayd of diuerse things diuersly.

1 The possessor for the thing possessed. An example : Iuda shall be inhabited for euermore. Here Iuda the sonne of Jacob is put for the land of Jewrie which was promised to his posteritie, and by them possessed. Another : I pray thee depart not from thy servant. Here Abraham vnderstandeth his tent vnder the naming of him selfe. By this place cities, lands, houses and ships are often called by the names of their owners.

2 Tyme put for the things done in time. An example : I haue considered the dayes of old, and the yeares that are past. By dayes and yeares, the Prophet signifieth the peace and prosperity which sometime he enjoyed. By this place it is said, that the dayes thought is the nights dreame, that the mornings view correcteth the evenings worke. In these two examples the day and the night, the morning and euening do signifie the actions and accidents in them. Hence it is, that times being put for the accidents in them, are either commended or dispraised, as when we say, <sup>O</sup> blessed time, <sup>O</sup> happy

Oen. 25.

2. Reg. 4.

1. Sam. 15.

Amos 2.

Happy age, or as the Poet saith, My happy dayes be past, my  
joyfull yeares be gone. In dispraise thus, The wicked world, The  
malicious age.

3 Place put for the things it containeth. An example: I call  
heauen and earth to record. Here Moses by heauen and earth un-  
derstandeth the creatures of heauen and earth, which he calleth to  
witnesse with him.

Another, Italie can not be overcome by warre, nor Grecce by  
learning, meaning the people in those countreys.

They inuade the citie opprest with sleepe. By the city is meant  
the Troyans being in their dead sleepe at midnight.

An example of the holy Scripture, The Jerusalem, Jerusalem,  
thou which killest the Prophets. By Jerusalem Christ signifieth  
the Rulers and the people of that citie.

Another: He made him ruler of his house, that is, of all his ser-  
vants, treasures, and goods within his house.

4 The container for the thing contained: Is not the cup of bles-  
sing, which we blesse the communion of the blood of Christ? In this  
example y Apostle putteth the cup for the contents of the cup. Ano-  
ther: There shall be one fold, and one Shepherd, that is, one com-  
pany or flocke.

Somtime the Metonymia of place signifieth the actions in place.  
An example: For thy temples sake which is at Jerusalem, Kings  
shall bring presents to thee. Here by the Temple is understood the  
holy exercises and diuine worship used in the Temple.

Psal. 68.

In the same sense men use to say, The hall is done, meaning  
the actions in the Courts of iudgement.

4 The Adiunct for the subiect. An example: Righteousnesse  
hath looked downe from heauen, meaning God in whom righte-  
ousnesse resteth. Another: There is no truth, no mercie, no know-  
ledge of God in this land. By these Adiuncts the prophet signifieth  
that there are none, or at least very fewe, in whom these vertues  
may be found.

Osc 4.1.

Another: Noah liued after the flood three hundred and fif-  
teene yeares. Here the flood being an Adiunct, signifieth time the  
subiect.

Deu. 30.  
1. The world

## The Garden of Eloquence.

## The vse of this figure.

The vse of this figure is very great and very pleasant, it yel-  
deth great varietie of speach, and serueth aptly to breuity, it  
is of large and ample capacitie to containe matters of great signi-  
fication, and of many figures there are none more pleasant or  
more significant then this.

## The Caution.

There are many particular places of this figure: so there  
may be many faults committed, & therefore especiall regard  
ought to be had that they may be auoyded. The most generall  
fault of all, is, when the Metonymie is not taken from the common  
use, and knowne custome of the word. As for example, if you  
should put Neptune for the skill of riding, who is reported to be  
the inuenter of that art, you should make the Metonymie faultie,  
and your speach obscure, if not absurd. Therfore euery inuenter  
may not be put for the thing inuented, nor euery cause for the ef-  
fect, nor euery subject for the Adiunct, but such as are in knowne  
use, and may aptly be put for the things which they signifie.

## Antonomasia. 6.

**A**ntonomasia, of the Latines called Nominatio and No-  
minis permutatio, that is, a naming, or the changing of  
a name, it is a forme of speach by which the Drator for a  
proper name putteth another, as some name of dignity,  
office, profession, science or trade.

1 By this figure when the Drator speaketh to a king or a  
Prince, he saith, your Grace, your Highnesse, or your Maiestie:  
to a Noble man, your Lordship, your Hono:.

2 Also in sted of a name or title, he vseth a decent and due Epi-  
thite thus, Reuerend Father, honorable Judge. In this forme  
speaketh the Apostle Paule, where he saith, Dearly beloved, and  
Salomon likewise bringeth in Christ calling his Church his sister,  
his loue and his loue, and the Church in like maner calling Christ  
her beloved.

3 The

1. Varietie.  
2. Veritie.  
3. Ample ca-  
pacitie.  
4. Delectatio-  
n.

1. Not in vse.

2. Obscurity.  
3. Euerie in-  
uenter, or  
cause, may  
not be put  
for their ef-  
fects, &c.

1. Dignitie.

Cant.

3 The autho<sup>r</sup> by the name of his profession or science, as when we say, the Philosopher for Aristotle: the Greeke Poet for Homer: the Romane Drator for Cicero: the Psalmograph for David.

4 A man by the name of his countrey, as, the Persian, the Polonian, the Germane, the Brittane.

5 Also when we giue to one man the name of another for the affinities sake of their maners or conditions. In praise thus, as when we call a graue man a Cato, a iust dealer an Aristides, a wise man a Salomon. In dispraise, to call a glorious boaster a Thraso, an envious detracter a Zoilus, a captious reprehender a Momus, a ty<sup>r</sup>ant a Nero, a voluptuous liuer an Epicure.

### The vse of this figure

The vse of this figure is both necessary & profitable, for by this forme the orator when he speaketh to high dignities, he boweth (as it were) the knee of his speech, and lifteth vp the eye of his phrase to the bright beames of earthly glory, therby declaring his due reverence, and their high dignitie. It helpeth much in praising or dispraising, by the equall comparison, it serueth readily for copie and varietie.

1. Grauitie.

2. Amplification.

3. Varietie.

### The Caution.

The faultes that may be committed in this figure are these, To give a lesse name then the dignitie requireth, as speaking to a king to say, Your worship, or in sted of a name of reverence to vse another that is base or ridiculous, as speaking to a graue father, to call him gray beard: or to vse amorous termes, as sweete heart, and finally to vse any name which is vnfitt for the person to whom it is attributed, or vndecent and vnchaste, either in open appearance, or in shadrowed signification.

1. Names debasing.

2. Ridiculous

3. Amorous.

4. Vnchaste.

### Metalepsis. 7.

 Metalepsis, called of the Latines Transumptio, it is a forme of speech by which the Drator in one word expressed, signifieth another word or thing remoued from it by certaine degrees.

Virgil by eares of corne signifieth sommers, & by sommers yeares. An example of the holy scripture:

1. This signre  
is a kind of  
Metonymie.
2. Seldome  
vsed of Ora-  
tors.
3. The vse &  
vtiltie of  
this figure.

The tongues of the sucking children do cleave to the roose of their mouth for very thirst. Here by the extreme thirst of the sucking babes, the Prophet signifieth the barraine and drye breasts of the mothers, by the drye breasts the extreme hunger and famine, and by the famine the wofull affliction and great miserie of the people. This figure is a kind of Metonymie, signifying by the effect a cause far off, by an effect nigh at hand: yet it is a forme of speach seldome vsed of Drators, and not oft of Poets, yet is it not vnyoyd of profit & vtility, for it teacheth the vnderstanding to diue downe to the bottome of the sense, and instructeth the eye of the wit, to discerne a meaning farre off. For which property it may well be compared to an high prospect, which presenteth to the viewe of the beholder an obiect far distant, by leading the eye from one marke to another by a lineall direction, till it discerneth the thing that is looked for.

#### The Caution.

1. Too farre  
remoued.
2. Not to be  
vsed in mat-  
ters requir-  
ing perspi-  
cuitie.

The faultes which may be committed in this figure are these, 1. When the word expressed and the thing signified stand too far asunder, that is so many degrees, as the meaning can not be vnderstood. Secondly, when it is vsed in a cause which requireth perspicuitie.

#### Antiphrasis. 8.

**A**ntiphrasis is a forme of speach which by a word exprest doth signifie the contrary: as when the speaker sayth, wisely, or wittily, vnderstanding the contrary. Also to say, You are alwayes my friend, meaning, mine enimie. You are a man of great iudgement, signifying vnapt and vnable to iudge.

#### The vse of this figure.

1. Sharpe re-  
buke.

The especiall vse of this figure is to reprehend vice, and mock folly: for by expressing a vertue, and signifying a vice, it striketh the mind of the offender with the sharpe edge of contrarie comparison, whereby he is compelled to see the great difference betwene what he is, and what he ought to be, betwene what he hath

bath done, and what he ought to haue done, and so by looking in the cleare glasse he may be ashamed of his soule face, I meane his foul's fact.

## The Caution.

**T**his figure ought not to be vsed without some urgent cause, 1. Not to be vsed without great cause.  
 neither is it seemely to be vsed of all persons, in respect of the breach of duty: it were vnmeet for the sonne to say, wisely spo- 2. Not of all persons.  
 ken father, for it were as much, as to call his father foole: and like- wise for a servant in his anger to vse this figure against his master, it were contrary to god maners: and therefore these two things ought to be obserued, that it be not vsed without great cause, nor of any without some authozitie, or at the least matched in equalitie. 3. Not indi- ed with au- thoritie.

## Tropes of Sentences. 10.

1. Allegoria, 2. Enigma, 3. Paroemia, 4. Hyperbole, 5. Asteismus,  
 6. Ironia, 7. Charientismus, 8. Sarcasmus, 9. Mysterismus, 10. Dia-  
 firmus.

## Allegoria. 1

**A**llegoria, called of Quintilian, Iauersio, is a Trope of a sentence, or forme of speach which expresteth one thing in wor's, and another in sense. In a Metaphore there is a translation of one word onely, in an Allegorie of many, and for that cause an Allegorie is called a continued Metaphore.

An erample: Rubbe not the scarre, less you open againe the wound that is healed, and so cause it to blee afresh. The signification hereof is, Renue not by rehearsall the sorrow which time hath made forgot.

Another: Whall we suffer the monstrous Crocodile to come out of Nilus, and to breake into our fold, to overcome our shepherd to rent off our skins with his griping pawes, to crush our carkasses with his venomous teeth, to fil his insatiable panch with our flesh, and to wallow at his pleasure in our wóoll?

Another like unto this: Shall we sit alose amazed among boughes, and suffer the serpent to climbe our tree, to thrust vs out of our nests, to sucke our blood, to denour our birds, and to sleepe among our feathers? By these two Allegories, as well by the one as by the other, our enemies are described, who either by open force or secret conspiracie, are prepared and fully bent to make conquest of our countrey, to murder and destroy vs people, to possesse our dwellings, and enjoy our wealth.

Examples of Poeti-  
cal Allegories,

O ship shal new flouds carie thee againe in-  
to the sea?

What doest thou nowe? striue mansly to  
keepe the port alway.

Another.

Thou Licinie mayst liue full well, if wisely  
euermore,

Thou doest not thrust into the deepe, nor  
prelle too nigh the shore:  
for feare of stormes

In the former verse Horace by Ship understandeth Sextus Po-  
peus making incursions, and troubling the sea with small war,  
whom he exhorteth to make peace with Augustus. By Flouds he  
signifieth ciuill battell, and by Port peace and concord. In the la-  
ter he much commendeth mediocritie. Horace was much deligh-  
ted in this kind of speech, as may appeare by many of his verles  
which he wrote Allegorically.

Mat. 3.

Examples of the holy Scriptures; Whose fan is in his hand,  
and he shall purge his floure, and gather his wheate into his barn,  
but will burne the chaffe with unquenchable fire.

Ex. 47.3.

Another: A brused reede shal he not breake, and smoking flare  
shall he not quench, till he bring forth iudgement unto victorie.

Mat. 7.

Another: Give ye not that which is holy to dogs, neither cast  
ye your pearlles before swine, lest they tread them vnder their  
feete, and turning againe all to rent you.

Sometime an Allegorie is mixt with some words retaining  
their proper and usuall signification, whereof this may be an ex-  
ample: Why doest thou couet the frute, and not consider the height  
of the tree wheron it groweth? thou doest not sozethinke of the  
difficultie

difficultie in climbing, nor danger in reaching, wherby it cometh to passe, that while thou endeuerest to climbe to the top, thou fallest with the bough whiche thou doest embrace. This Allegorie describeth although somwhat obscurely, yet verie aptly, the danger, vanitie, and common reward of ambition. The words whiche retaine their proper sense are these, couet, consider, and sozethinks, whiche words do make it a mire Allegorie.

## The vse of this figure

The vse of an Allegorie serueth most aptly to ingrane the lively images of things, and to present them vnder deepe shadowes to the contemplation of the mind, wherein wit and iudgement take pleasure: and the remembrance receiueth a long lasting impression, and there as a Metaphore may be compared to a starre in respect of beautie, brightnesse and direction: so may an Allegorie be fitly likened to a signe compounded of many stars, whiche of the Grecians is called Astron, and of the Latines Sidus, which we may call a constellation, that is, a company or coniunction of many starres.

## The Caution.

¶ speaking by Allegories strange similitudes and unknowne  
translatiōs ought to be auoyded, lest the Allegorie which should  
be pleasant, become pēnīsh and altogether vnp̄fīstāble: also vnlikenesse of the comparisons do make the Allegorie absurd.

1. Shadowed  
description.2. Compared  
to a constell-  
ation.Similitudes  
1. Strange.  
2. Unlike.

Nigma a kind of Allegorie, differing onely in ob-  
scuritie, for AEnigma is a sentence or forme of  
speeche, whiche for the darknesse, the sense may hard-  
ly be gathered.

¶ Examples: I consume my mother that bare me I  
eat vp my nurse that fed me, then I die leaning the  
all blind that saw me. Meant of the flame of a candle, whiche whe-  
it hath consumed both ware and wēke, goeth out, leaning them  
in the darke which saw by it.

I. A kinde of  
Allegorie.

Another: As long as I live I eate, but when I drinke I  
die, vnderstood of the fire, which continueth so long as it hath

matter to borne vpon, except it be quenched with fire, which may be fearm'd the death of that nature.

1. A tree the mother.  
2. Frute the sonnes.  
3. Leaues the daughters.

1. A book the anatomicie.  
2. Wisdome the iuyce.  
3. Black veins the letters & lynes.

Ten thousand children beautifull, of this my body bred,  
Both sonnes and daughters finely deckt, I liue, & they are dead:  
My sonnes were put to extreme death by such as lou'd the well,  
My daughters died in extreme age, but where I cannot tell.

### Another.

Anatomicie of wonder great I speake, and yet am dead,  
Men sucke sweet iuyce, from these blacke veines, which mother wisdome bred.

This figure althoagh it be full of obscuritie, and darknesse, yet it is found in the sacred Scriptures both in speech and in visions, the dreames of Pharaos chiese Butler, and chiese Baker, and also Pharaos owne dreames were Enigmatical, whose significations Joseph expounded.

Also the vision of Nabuchodonozor was AEnigmatical, & most aptly proportioned in the similitudes, for vnder the forme of a goodly tree, both him selfe and all the parts of his prosperitie are most excellently described. By the place where it was planted, were described his seate and kingdome: by the height, his dignitie: by the ample aspect, his great glory, and dread of nations toward him: by the strength of that tree, his great power: by the beautifull leaues, his gorgeous apparell and glorious pompe: by the frute, his wonderfull rents, tributes, and revenues: by the meate of that tree, the wealth and prosperitie of his people: by the shadow, the safe protectieng of his subiects: by the birds among the branches, his prudent counsellors, and mightie princes: and by that, that it is said, that all flesh did eate of it, is vnderstood the great plentie of all necessaries. Hitherto is described the wonderfull felicitie and glorie of this mightie Monarch.

And now in like manner, the ouerthrow and confusion of all this is proclaimed by the Angel, saying as followeth, Hew downe the tree, breake off his branches, and scatter his frute abrode, that the beasts may get them away from vnder him, & the birds from his branches, neverthelesse leaue the stumpe in the earth, &c. The meaning

meaning whereof Daniel by divine grace expounded.

The vse of this figure.

This figure is more conuenient to Poets then to Drators, and more agreeable to high and heauenly visions, then to the forme of familiar and proper speech. For being a figure of deepe obscuritie, it is opposed to perspicuitie, the principall vertue of an Drator.

1. Most meet for Poets.
2. Used in heauenly visions.
3. Opposed to perspicuitie.
4. Being witty it delighteth.
5. Compared to a mine.
6. To hidde starres.

Sometime notwithstanding darknesse of speech causeth delcation, as that which is wittily inuented, and aptly applyed, and so proportioned as that it may be vnderstood of prompt wits and apt capacities, who are best able to find out the sense of a similitude, and to vncouer the darke baile of A Enigmatical speech. For in dede this figure is like a deepe mine, the obtaining of whose mettall requireth deepe digging, or to a darke night, whose stars be hid with thicke cloudes.

The Caution.

In this figure regard ought to be had, that the similitudes be not vnsit, strange, or vncast. If they be vnsit, or unlike, they make it absurd, if strange, they make it obscure and vnpossible to be interpreted, if vncast or vncleane, they make it odious, by leading of the minde to vndecent things, of which so vt there be many of our English riddles.

1. Vnsit.
2. Strange.
3. Vncast.
4. Absurd.
5. Obscure.
6. Odious.
7. Not to seduce.
8. Used among ignorant persons a vanitie.

Lastly, that this figure be not vsed to seduce by obscure prophecie, as oft it hath bene to many a mans destruction, nor amongst simple and silly persons, which are vnapt and vnable to conceiue the meaning of darke speech, and therefore a vanitie.

Paræmia. 3.

 Arcemia, called of vs a Prouerbe, is a sentence of forme of speech much vsed, and commonly knownen, and also excellent for the similitude and signification to which two things are necessarily required, the one, that it be renowned, and much spoken of, as a sentence in euery mans mouth. The other, that it be witty, and

well proportioned, whereby it may be discerned by some speciall  
marke and note from common speach, and be commended by an-  
tiquitie and learning.

## Examples.

**T**he tumbling stone doth seldom gather mosse : teaching that  
rutes and wealth are not gathered by wandering.

He that maketh his fire with hay, hath much smoke and little  
heat : meaning that many words and little matter, make men  
weare but never the wiser.

All are not thonees that dogges barke at : declaring that ill  
tongues do as well slander god men, as speake truth of the evil.

One swallow maketh no sommer, that is, one uncertaine con-  
jecture proueth no veritie.

While the grasse groweth the sted starueth : signifying that  
present nadie requireth present helpe.

The sweetest rose hath his thync, meaning the best man is not  
without his fault.

It is god to strike with the hammer while the iron is hote : a  
prouerbe commending the benefit and goodnesse of oportunitie.

Many drops do pierce the marble stone : a singular prouerbs  
declaring the vertue of constancie and continuance.

## The vse of this figure.

i. The praise  
or commen-  
dation of  
Prouerbs.

2. Compared  
to the bri-  
ght-  
est stars.

**A**mongst all the excellent formes of speach there are none other  
more briese, more significant, more evident or more excel-  
lent, then apt Prouerbs : for what figure of speach is more fit to  
teach, more forcible to perswade, more wise to soze warne, more  
sharpe to reproue, more strong to confirme, or more piercing to  
imprint? Briefly, they are most profitable, and most pleasant, &  
may well be called, The Summaries of maners, or, The Im-  
ages of humane life : for in them there is contained a generall do-  
ctrine of direction, and particular rules for all duties in all per-  
sons. Finally, for their perspicuitie they are like the most bright  
and glorious starres of the firmament, which as they are more ex-  
cellent then others in brightness and glorie, so are they more lo-  
ked vpon, more admired, and more beloued, and as they excell  
others

others in the dignitie of light, so are they more distantly remoued and more thinly dispersed. In like maner ought Prouerbes to be sparingly sprinkled, both in private speech, and in publike occasions, and then not without some fit occasion to use them, for prouerbes being fitly applyed and duly placed, do extend their power and shew their dignitie: otherwise they loose their grace, and the oration his strength.

To be sparingly vsed.  
Too often vsed loseth their grace.

## The Caution.

**T**here are diverse vices which ought to be auoyded & banished out of Prouerbes, strangenesse, vnlkenesse, vncomelinesse, barrennesse, and vntruthe. Strange Prouerbes are these which are either framed by similitudes of strange things little known, or taken from strange tonges disagreeing to ours, when the Prouerbes be translated.

1. Strange.

Unlike Prouerbs be those which are made of vnsuit similitudes. Uncomely Prouerbes are such as consist of wanton, vnchast, and vile similitudes, which proceed for the most part from vnchaste minds and polluted mouthes.

2. Unlike.

3. Uncomely.

Barren Prouerbs are those which containe no pith or vertue, whereby they should teach and delight.

4. Barren.

Untrue and false Prouerbes are such, as many instances may repreue.

5. Untrue.

## Hyperbole. 4.

**H**yperbole of Cicero called Superlatio, of Quintilian Superiectio, and it is a sentence or saying surmounting the truth onely for the cause of increasing or diminishing, not with purpose to deceiue by speaking vntruly, but with desire to amplifie the greatness or smalnesse of things by the exceeding similitude.

This figure Cicero useth much in the praises of Pompey, He hath made saith he ( meaning Pompey ) moe battels then others haue read, and conquered moe prouinces then others haue desired. Now in this excesse of his praise, Cicero meant not so much as he spake, but by making an incredible report, he doth signifie that the noble actes of Pompey were so worthy, and his victories so many, that they were almost incredible.

This figure is either simple or compared. Simple, as to call the belly of a great glutton bottomlesse, him that is most hastie in his furie brainelesse, a notable coward heartlesse: who knoweth not that the meaning of these sayings is otherwise then the words do properly expresse? For by this kinde of large speach the excesse of those vices are aptly signified.

Another example: Streames of teares gushed out of her eyes, and the greatnesse of her griefe rent her heart in sonder. Here by these incredible reports, her incredible lamentation and sorrow is signified.

This forme of speach is found in the sacred Scriptures, and that in many places. Examples: Dauid saith, that his eye is consumed for very beaunesse, and that his bones are putrified for the sorrows of his sinne.

Psal.31.10.11

Iob.4.14.

Iob.19.20.

Gal.4.15.

Iob saith, that his feare was so great, that it did terrifie his bones, and made them to tremble.

And in another place, he saith y his bones did cleave to the skin.

Also Paule saith to the Galathians, If it had bene possible you would haue plucked out your own eyes & haue giuen them to me.

Hyperbole is compared two maner of wayes. First by equalitie of comparison, as, to call a beautifull virgine an Angell, a god man a Saint, a shrew a devill, a drunkard a swine, an extortioneer a wolfe.

Secondly by the comparatiue degré, & that from many places.

1 First from like things, as, sweeter then hony, whiter then snow, lighter then smoke, beauier then lead.

2 Secondly from living creatures, as, swifter then the swallow, slower then the snaile, more louing then the turtle, more odious then the toade.

3 Thirdly from fained and false gods, as, mightier then Mars, fairer then Venus, wiser then Pallas, more eloquent then Mercurie.

4 Fourthly from persons fained in fables, as, wearier then Sisiphus, thirstier then Tantalus, more chaste then Penelope, more foolish then Grillus.

5 Fiftly from persons in Comedies, as, more glazious then Thraso, more couetous then Micio.

6 Sixtly from persons in histories, as, more envious then Zoulius,

more vnkind then Timon, richer then Cræsus, power then Cœdrus, stronger then Milo.

7 Seuently from Nations, as, more cruell then a Scithian, more false then a Cretian, more wanton then a Miletian.

8 Eightly from dignities, offices, and conditions of life, as, more stately then an Empour, more vigilant then the watchman, more base then a swineheard, more vaine then a vice, more hated then a hangman.

The vse of this figure.

The vse hereof serveth most fitly for amplification, and that especially when matters require either to be amplified in the greatest degree, or diminished in the least: by this figure the Doctor either lifteth vp high or casteth downe low, either stretcheth things to the uttermost length, or presseth them to the least quantitie: so high is the reach, & so wide is the com paſſe of this figure, that it mounteth to the highest things, compasseth the widest, and comprehendeth the greatest.

1. To amplify

2. To diminish.

3. Of large capacite.

The Caution.

Two things especially are here to be noted and auoyded, the one, that this figure be not vſed to amplifie trifles, or diminish the estimation of good things, by the one it becometh a vice of speech called Bomphiology, by the other it is turned into Tapinosis: for these two are faults of speech offending in contrary extremitieſ. The other, that albeit matters require (and that worthily) to be amplified, that yet there be not too great an excelle in the comparison; but that it may be discreetly moderated, ut nequid nimis.

1. Amplifying of trifles.

2. Defacing of good things.

3. Excelle of comparison.

A ſteiſmus. 5.

 Steiſmus, in Latine Vrbanitas, is a wittie ielling in ciuill maner, and gracing of ſpeech with ſome merie conceipt: it is vſually taken for any mirth or pleasant ſpeech which is vvoid of rusticall ſimplicitie & rudenesſe, and the merie & pleasant ſayings of this figure are called facetia.

G

1. Equiuocation.

2. Secundum quid, ad dictum simpliciter.

Diogenes answ.

that is to say, the pleasures and delights of speech: which are taken from diuerse places, but chiefly from these, from Equiuocation, as when a word hauing two significations, is exprest in the one, and understood in the other, either contrary, or at least much differing, which as it is most wittie, so is it most pleasant. Secondly the occasion of mirth may be taken from a fallace in sophistrie called Secundum quid ad dictum simpliciter, that is, when a saying is captiously taken, and turned to another sense, contrary or much differing from the meaning of the speaker, as in this example: To one demanding of Diogenes what he would take for a knocke vpon his pate, he made this answer, that he would take an helmet. Now he that made the demand, meant, what hit, and not what defence. To one that said, he knew not if he should be put out of his house where to hide his head: another made him answ. that he might hide it in his cap.

There are many and sundry other places from whence wittie mirth may be fitly taken, as from pleasant imitation of mens speech and fashions, from similitudes and comparisons, from pleasant reports of merrie actions and accidentes, and from manie moe which I shall not here neede to rehearse. Now for to giue to euery particular place an example, it would be too tedious, and peraduenture to some offensive. He that desireth further examples of this figure, let him reade Facetias Brusonij, Poggij, Bebelij, and Apophthegmata Erasmi Roterodami, Licosthenis, and other moe autho:rs handling the like argument.

### The vse of this figure.

The vse hereof is pleasant and commendable, especially among good wittes, and men of merrie and delightfull natures, but yet more meete for priuate companie, then publike orations, if it be discreetly vsed with the due obseruation of circumstances, as place, time, persons, causes, and occasions, it ministreth grace, and pleasure, and mirth to the hearer, wherby the time is pleasantly passed, and the dull and wearisome minds of men are much refreshed.

The

## The Caution.

**H**ede in the vse of this figure ought to be taken, that it offend not against charitie, chastitie, nor pietie. It offendeth against charitie, whē the mirth toucheth some person to his grieve or shame, whereby he is moued to take it in euill part. It offendeth against chastity, when the iesling consisteth of unchast speech, or containeth unchast significations, which albeit it may moue laughter, yet it offendeth modest and chaste minds: it committeth a great offence against pietie, when the occasion of mirth & laughter is taken from y abuse of reverend matters, as the holy scriptures, the iudgements of God, magistrates, parents, & such like, or when spozt is made at the miseries and calamities of men: by all which abuses Almightie God is prouoked to displeasure and wrath, which in iustice is wont to reuege all insolency & impietie.

1. Against charitie.

2. Against chastitie.

3. Against pietie.

## Ironia. 6.

**I**ronia called of the Latines Dissimulatio and Irrisio, and of some Illusio, it is a Trope in which one contrarie is vnderstood by another, not so well perceived by the words, as either by the pronunciation, by the person, or by the nature of the thing. Antiphrasis and this are of very nigh affinitie, onely differing in this, that Antiphrasis consisteth in the contrarie sense of a word, and Ironia of a sentence.

An example from a Poet: Gnato speaketh thus to Thraso, what Teren. Andr. (quoth he) they knew not you after I had shewed them your god condicions, and made mention of your vertues. Then answered Thraso. You did like an honest man, I thanke you with all my heart. Here both the saying of Gnato, and the answer of Thraso, hath a contrary signification.

This figure of some is deuided to be godly, and wicked, that is, according to the matter or end, not according to the forme, for the forme remaineth the same.

Of a godly or vertuous Ironia, they give these examples: And the Lord God said, Behold, the man is become as one of vs, Gen. 3.22.

to know god and enill : by this derision the Lord God reprocheth Adams nuserie, wherinto he was fallen by ambition.

Iudic.10.14.

Another: Go and criue unto the gods which you haue chosen, let them sauue you in the time of your tribulation.

Mat 26.45.

Another: Sleepe on and take your rest. This saying Christ speaketh in a contrary sense, meaning that trouble was nigh at hand to waken them out of their securitie.

1.Reg 18.27.

The Ironia of Elias is commonly knowne and most evident.

2.Sam.6.20.

Of a wicked Ironia there is an example of Michol saying to David, *Q*How glorioius was the king of Israell this day.

### The vse of this figure.

1. To reproue  
and rebuke.  
2. To iest.

This figure pertaineth chiefly to reproue by derision and illu-  
sion, and also to iest and moue mirth by opposing contraries.

### The Caution.

1. Not to be  
vied without  
vrgent cause.  
2. Unseemely  
for an infe-  
riour.

I ought to be foreseen, that this figure be not vsed to illude without some vrgent cause, or to iest without some fit occasion, nor often vsed, lest he that vleth it be either taken for a common mocker, or else for such a one, as men can not tell how to vnder-  
stand him, or when to belieue him. Neither is it a meete forme of speech for euery sort of people to vse, especially of the inferior to-  
ward the superior, to whom by some reason he oweth dutie, for it  
is against the rule of modestie and good maners, either to deride  
his better, or to iest with him in this forme and maner.

## Charientismus. 7.

**C**harientismus is a trope or forme of speach which miti-  
gateh hard matters with pleasant words.

An example: A certaine man being apprehended, and  
brought before Alexander the Great king of Macedo-  
nia, for rayling against him, and being demanded by Alexander  
why he and his companie had so done, made this answer, had not  
the wine sayled (sayth he) we had spoken much worse. By which  
answer he signified, that those words proceeded rather from wine  
then malice : by which free and pleasant confession, he asswaged  
Alexanders

Alexanders great displeasure, and obtained forgiuencesse.

Salomon commendeth that answer which may turne away displeasure, and pacifie wrath. Prou. 15.

The vse of this figure.

The benefit of this figure is great and necessarie, for it standeth as it were in stead of a salue to heale the wounds of displeasure, or in place of a vertuous medicine to stanch the bleeding vaines of vnkindnesse, or to coole the boylng inflammation of revenge, for which respects it may well be compared to the wind called Fauonius which by his warme and nourishing breath, appeaseth the displeasure of all creatures, conceiued against y same Element, when it puffed out his cold and bitter blastes from the contrary coast called Subsolanus.

1. Compared to a salue, & to a medicin.

2. Compared to the West wind.

The Caution.

Two great faults may be committed in this figure, the one is a base and vile submission, the other is open flatterie: the one is a shame, the other a sinne.

1. A base submission.

2. Open flatterie.

*Sarcasmus. 8.*



Arcasmus is a bitter kind of derision, most commonly vsed of an enemie. An example: Demosthenes taketh vpon him (quoth Demades) to correct me, what? Sus Mineruam? That same Minerua (quoth Demosthenes) was the last yeaire taken in adulterie. He obiecteth adulterie to Demades forasmuch as the Poets make Minerua a virgine.

Another: When M. Appius in his proeeme declared that he was earnestly intreated of a friend, that he should vse his diligence, eloquence and fidelitie in the cause of his client. After all the plea ended, Cicero comming to Appius, sayd thus vnto him, Are you so hard a man (saith he) that of so many things which your friend did request, you would performe none?

An example of the holy Scripture: Sing vs one of your songs

Psal. 137.

¶ ij

of Sion. This saying was vttered in scornful and insulting maner against the poore Israelites being captiues in Babylon.

Mar. 15.

Another: Thou which doest destroy the Temple, and build it againe in thre dayes, save thy self and come down from þ crosse.

Another: He sauad other, him selfe he cannot sauad.

Let that Christ the king of Israell come downe now from the crosse, that we may see and beleue him. These examples of the Jewes against Christ are here set down to teach the forme of this figure, and not to confirme the abuse.

### The vse of this figure.

1. To repreesse pride, follie, & rudenesse.
2. Compared to bitter corrections.

The best & most lawfull vse of this Trope is to repreesse proud folly and wicked insolencie, and sometime leud miserie: for indeede this figure is like to most bitter corrections in Phisicke, which are seldom or never applyed, but to vehement and desperate diseases, which althoough they be painfull and bitter, yet for the most part they bring profit, as by remouing the diseases, and restoring health: euen so the benefit of an enemies mocke to a wise man, is the knowledge of his fault, and the amending of it.

### The Caution.

1. Not to be vfed without a needfull cause.
2. Folly and rudenesse.
3. Pride and crueltie.

Let it be first provided that this figure be not vsed without some great cause which may well deserue it, as arrogancie, insolent pride, wilfull folly, shamefull lecherie, ridiculous amarice, or such like, for it is both folly and rudenesse to vse derision without cause: but to mocke silly people, innocents, or men in miserie, or the poore in distresse, argueth both the pride of the mind, and the crueltie of the heart: which euils and wicked properties, being made knowne by wicked practise, the scorner and common mocker becommeth odious to all men.

## Mysterimus. 9.



Ysterimus is a priuie kind of mocke, or maner of scolding, yet not so priuie but that it may well be perceiued.

An example: When a certaine man which was bald

bald had spitefully rayled against Diogenes, after a little paule Diogenes answered him thus: My friend, farther I haue done thee no harme, but this I must say to thee, I do much commend the haire that are fallen from thy head, for I suppose they were wise, in that they made hast to leaue the companie of so foolish a scull.

Another: To one that demanded of Demonax the philosopher, if Philosophers did vse to eate sweet cakes, Demonax made this answer, Doest thou thinke (quoth he) that bees gather their hony for fooles only?

### The vse of this figure

The vse hereof differeth not much from the vse of Sarcasmus, but in this, that Sarcasmus is more manifest, and this more priuie, that more generall, and this more speciall, that more easie, and this more hard. The chiefe vse of this figure serueth to repreesse pride, rebuke folly, and taunt vice: and may be likened to a blacke frost, which is wont to nip a man by the nose, before he can discerne it with his eye.

### The Caution.

This figure must not be too obscure and darke, for by that it may lose the vertue and vse, if it be not perceived, and therefore it is not to be vsed to simple and ignorant persons, which do want the capacitie & subtlety of wit to perceiue it. Neither must it be rude or rusticall, which is the vtter disgrace of it.

1. The difference betwene this figure & Sarcasmus.
2. To represe pride, folly, and vice.
3. Compared to the frost.

1. Not too obscure.
2. Not rusticall.

## Diasyrmus. 10.

**D**iasyrmus is a Trope by which the arguments of an aduersarie are either depreaved or reected. Cicero for Murena against Cato, speaketh much in this manner, and also against Sulpitius disputing in the Civill law.

This figure is for the most part made either by some base similitude, or by some ridiculous example, to which the aduersaries viction or argument is compared, whereby it is either made

ridiculous, or at least much disgraced.

As soz to shew examples of this figure I judge it needesse and superfluous, considering the dayly plentie of them almost euerie where, both private and publike: and therefore it may suffice to shew the vse, and forewarne the abuse of it.

The vse of this figure.

1. To make an euasion.
2. To abate the pride of a proud aduersarie.

**T**he most lawfull and commendable vse of this Trope, is either to make an euasion out of the subtle snare of a captious argument, or to reiect such obiections as are curios, foolish, or obscure, or to abate the pride and arrogancie of a p;oude and insolent aduersarie.

The Caution.

1. Where it ought not to be vsed.

2. The effects of the abuse.

**T**he especiall warning that is to be obserued in this figure is, that in all graue and weightie controuerfies it ought to keepe silence, as in soleinne disputationes, & iudicall pleadings, except there be the greater cause to vrgo it. In graue disputationes it is vnseemely, and in law pleadings iniurious, in both it may outface the truth, or at least hinder it. And therefore it were to be wished that the abuse of this figure might be banished from the barre of pleading, and presence of the iudgement seate, where the truth ought alwayes to be supported and not suppressed, for by the abuse of this figure, good causes may be scorned, honest persons disgraced, and true testimonies depreaued.

## SCHEMATES RHETORICAL.

**S**chemates Rhetorical be those figures or forms of spea-  
king, which do take away the wearisomnesse of our  
common speech, and do fashion a pleasant, sharpe, and  
evident kind of expreſſing our meaning: which by the  
artificiall forme doth giue vnto matters great strength, perspi-  
cuitie and grace, which figures be deuided into thre orders.

The first order.

**T**he first order containeth those figures which do make the o-  
ration plaine, pleasant, and beautifull, pertaining rather to  
words

words then to sentences, and rather to harmonie and pleasant proportion, then to grauitie and dignitie, and the figures of this first order I devide into fower kinds, according to their sundrie formes, of which the first are of Repetition, the second of Omission, the third of coniunction, the fourth of separation.

Figures of Repetition. 11.

1. Epanaphora, 2. Epiphora, 3. Symploce, 4. Ploce, 5. Diaphora,  
6. Epanalepsis, 7. Anadiplosis, 8. Epizeuxis, 9. Diacope, 10. Traductio, 11. Paræmion.

These are called the figures of repetition, by which one word may with much comelinesse be rehearsed in diuerse clauses, and may ten maner of wayes be pleasantly repeated: and likewise one and the same letter by Paræmion may be repeated in the beginning of diuerse words.

*Epanaphora. 1.*



Panaphora, or Anaphora, is a forme of speach which beginneth diuerse members, still with one and the same word.

1 First in long periods. An example of Cicero in the praises of Pompey: A witnesse is Italie, which Lucius Cilla being victor confessed, was by the vertue and counsell of this man deliuered: A witnesse is Celicia, which being enironed on euery side with many and great dangers, he set at libertie, not with terrore of warre, but quicknesse of counsel: A witnesse is Africa, which being opprest with great armies of enemies, flowed with the blood of slaine men: A witnesse is France, through which a way was made with great slaughter of Frenchmen for our armes into Spaine: A witnesse is Spaine, which hath very often seene, that by this man many enemies haue ben ouercome and vanquished.

2 By short periods. Examples of holy Scriptures: The Lord sitteth aboue the water floods. The Lord remaineth a king for Psal 29.

ever. The Lord shall give strength unto his people. The Lord shall give his people the blessing of peace.

Ierem.3.

3 By Comae. An example of Scripture: Whom they loved, whom they serued, whom they ran after, whom they sought and worshipped.

1.Cor.1.

4 By Interrogation: Where is the wise? Where is the Scribe? Where is the disputer of this world?

5 By a double Epanaphora in an Antithesis, thus, The covetous man is ever poore. The contented man is alwayes rich. The covetous man is an enemie to him selfe. The contented man is a friend to others. The covetous man is full of care. The contented man is full of comfort.

6 By a certaine increase in the clauses following, thus, I desire you for the loue I haue borne to you, for the loue you haue borne to me, and for the loue whicheour god God doth beare to vs all, that you will remember these my last words, vttered with my last breath.

The vse of this figure.

1. To repeate a word of importance.  
2. To delight the eare.

The vse hereof is thickly to repeats a word of importance, and effectuall signification, as to repeate the cause before his singular effects, or contrariwise the effect before his severall causes, or any other word of principall accompt. It serueth also pleasantly to the eare, both in the respects of the repetition, and also of the varietie of the new clause.

The Caution.

Although this figure be an exornation of great vse, yet it may be too often vied in an oration. Secondly y<sup>e</sup> repetitions ought not to be many, I meane the word ought not to be repeated too oft, as some do vse it, in a most wearisome Tautologie. Thirdly he<sup>e</sup>re ought to be taken, that the word which is least worthie or most weake, be not taken to make the repetition, so that were very absurd.

*Epiphora. 2.*

 Piphora is a figure which endeth diuise members or clauses still with one and the same word.

An example: Since the time that concord was taken from the citie, libertie was taken away, fidelitie was

was taken away, friendship was taken away.

Examples of the holy Scripture : When I was a child, I <sup>1 Cor. 13.</sup> spake as a child, I understood as a child, I imagined as a child.

Another : Hauue we not prophecied in thy name? haue we not Mat. cast out devils in thy name? and done miracles in thy name?

Ambition seeketh to be next to the best, after that, to be equall with the best : last, to be chiese and aboue the best.

### The vse of this figure.

This figure is esteemed of many to be an ornament of great eloquence, yet it is very sparingly vsed in graue and seuere causes, it serueth to leaue a word of importance in the ende of a sentence, that it may the longer hold the sound in the mind of the hearer.

1. The praise of this figure.
2. To leaue the repeated word sounding.

### The Caution.

It appeareth by exerience that this figure is not commonly vsed by eloquent autho<sup>r</sup>s, but sparingly, and as it were thinly sprinkled, as all exornations are, and therefore it ought not to be too much in vse, if we desire to follow the examples of the most eloquent autho<sup>r</sup>s.

2. Not to be often vsed.

## Symploce. 3.



Symploce is a forme of speech which maketh many members or clauses following to haue the same beginning & the same ending which the first had going before, comprising both the last ornaments in one.

An example of Cicero : Who were they that often brake their leagues? the Carthaginians? Who were they that made cruell warre in Italie? the Carthaginians. Who defaced all Italie? the Carthaginians. Who craue pardon now? the Carthaginians.

Another: Him would you pardon and acquite by your sentence, whom the Senate hath condemned, whom the people of Rome haue condemned, whom all men haue condemned.

¶ y

By the increase of a word in the clause following, thus, Dido builded Carthage, Dido builded renowned Carthage.

By the increase of a word in diuerse clauses : O cruell death, Why hast thou taken away my father, my deare father, my deare and most louing father, and hid him in the darke, where I cannot find him ?

The vse of this figure.

1. Meete for any affectiō.
2. Pleasant to the eare.
3. Called the Rhetoricall circle.
4. Too many members do not well.

This figure may serue to any affection, and is a singular ornament, pleasant to the eare, which of some is called the Rhetoricall circle, and of others the Musicall repetition. The vse of it is so much more pleasant as it is vsed more sparingly.

The Caution.

Too many members of this figure do much blemish the beautie of it, and bewrayeth the affectation, for this ornament is much deformed if it be stretched with the tenters of foolish fancie, as oft it is, and likewise many others.

### Ploce. 4.

**D**isce is a forme of speach by which a proper name being repeated, signifieth another thing.

An example : Yet at that day Memmius was Memmius, in the first place Memmius is the proper name of a man, but in the second, it signifieth his manners, which were well knowne.

Another : In that great victorie Cesar was Cesar, that is, a mercifull conquerer.

Another : Cicero continued Cicero vnto the day of his death, meaning, a louer of his countrey, and a most faithfull patron of the commen wealth.

The vse of this figure.

This exornation serueth aptly to signifie the constant nature or permanent qualitie of a man well knowne, by the repetition of his name ; it containeth in it also a repetition pleasant

for the breuitie, as when we say Memmius was Memmius, Cæsar was Cæsar, and likewise for the Emphaticall signification in the repeated name.

1. Breuitie.
2. Emphaticall signification.

### The Caution.

**I**t is good to foresee that the proper name which we purpose to repeate be y name of such a one, as is or hath bene wel known, and likewise his maners and naturall inclination: otherwise it must needs be a sounding repetition without sense.

1. The man ought to be well knowne whose name is repeated.

### Diaphora. 5.

**D**iaphora is much like to Ploce, but yet they differ, onely in this, that Ploce repeateth a proper name, and this a common word. An example: What man is there living but will pitie such a case: if he be a man, in the repetition man signifieth humanity, or compassion proper to mans nature.

Another: If your cause be iust, feare not the Judge, for he wil do right because he is a Judge. In the former place Judge signifieth his person and authoritie, in the later, the consideration and speciall end of possessing that authoritie.

Another: Phisition heale thy selfe if thou beest a Phisition, that is, if thou hast the skill and science of Phisicke.

### The vse of this figure.

**T**his figure like as Ploce, serueth both to the pleasure of the eare and sense of the mind.

1. Pleasant to the eare.
2. Emphaticall.

### The Caution.

**V**V sedome would, that the word which is to be repeated, be a word of importance, that may containe in it an effectuall signification, and not every common word, for that were absurd: considering that many words may be repeated without change of signification.

1. A chosen word.

*Epanalepsis. 6.*

Panalepsis is a forme of speach which doth both begin and also ende a sentence with one and the same word.

An example of Virgill: Many things of Priam she did demand, and of Hector manie things.

Another: Full oft she spake of Italie, of Hesperia shone full oft.

An example of Cicero: At midnight thou wentest out of thy house, and returnedst againe at midnight.

An example of Esay: O ye carelesse cities, after yeares, and dayes shall ye be brought in feare, O ye carelesse cities.

Another of Paule: Reioyce in the Lord, & againe I say reioyce.

## The vse of this figure

1. To be considered.
2. To be remembred.
3. Sweetnesse offound.

1. Too many wordes betweene the repetition drowneth the first word
2. Too fewe haue no grace.

Deut.3.

The chiese vse of this erornation is to place a word of importance in the beginning of a sentence to be considered, and in the end to be remembred, and also it hath a sweetnesse in the sound of the repetition.

## The Caution.

To many members or words betweene the beginning and the end, do drown the first word before the last be heard: Whereby it loseth the grace and sweetnesse of a repetition. On the other side, it ought not to be repeated too soone, lest it returne bareing and emptie.

*Anadiplosis. 7.*

Nadiplosis is a figure by which the last word of the first clause is the beginning of the second.

An example of Virgill: Now followeth faire Alsur, Alsur trussting to his steede. Another: With death, death must be recompenced. On mischief, mischief must be heapt.

An example of Moses: For the Lord thy God bringeth the into

a good land, a land that floweth with milke and honie.

Another of Esay: This is an obstinate people, and dissembling children, children that refuse to heare the voyce of the Lord. Esa. 30.

Another of Paule: If we live, we live vnto the Lord, if we die, we die vnto the Lord.

The vse of this figure.

This exhortation doth not onely serue to the pleasantnesse of sound, but also to adde a certaine increase in the second mem-  
ber. Of some this figure is called the Rhetoricall Echo, for that it carrieth the resemblance of a rebounded voyce, or iterated sound. 1. Pleasant-  
ness of sound.  
2. Compared  
to an Echo.

The Caution.

In this figure we ought to take heed, that the word repeated be not put in the weaker clause, or without new matter, or vainly as in wanton songs. 1. Not in the  
weaker cause  
2. Not with-  
out new mat-  
ter.  
3. Wanton  
songs.

*Epizeuxis. 8.*

 Epizeuxis is a figure whereby a word is repeated, for the greater vehemencie, and nothing put betwene: and it is vsed commonly with a swift pronunciation.

An example of Virgill: A Coridon, Coridon, what madnesse hath thee moued?

An example of Cicero: Thou, thou, Anthonic ganest cause of ciuill warre to Cæsar, willing to turne all upside downe.

An example of Esay: I, I, which shal beare you to your last age. Esa. 46.  
Another: Awake, awake and stand vp O Jerusalem.

This figure may also be ioyned with other repetition, as in this example of king David bewailing the death of his sonne Absolom, O my sonne Absolom, my sonne, my sonne Absolom, would God I had died for thee, O Absolom my sonne my sonne.

The vse of this figure.

This figure may serue aptly to expresse the vehemencie of any affection, whether it be of ioy, sorrow, loue, hatred, admiring affection. 1. Apt for a-  
ffection.

2. Compared to a quauer in Musickē.
3. To a double sigh.
4. To a double stab.

1. Words of many syllables vnsit.
2. Breuitie & beautie.
3. Prolixitic & deformitie.

Psal.57.

ration or any such like, in respect of pleasant affections it may be compared to the quauer in Musickē, in respect of sorrow, to a double sigh of the heart, & in respect of anger, to a double stabbe with a weapons point.

### The Caution.

**V**ords of many syllables are vnsit for this repetition, for if one should repeate abomination, it would both sound ilsaouredly, and also be long a doing: for the difference is great betwene saying. **D** my sonne, my sonne, and **D** abomination, abomination, the one hath breuitie and beautie, the other prolixitic and deformitie.

### Diacope. 9.

**D**iacope is a figure which repeateth a word putting but one word betwene, or at least verie few.

An example: I will now frame my song of loue, how

Ioue hath dealt with me.

An example of king David, **M**y heart is fired, **D** God, my heart is fired.

### The vse of this figure.

1. Apt for any affection.
2. Used in meditation.

**T**his figure may be vsed to expresse any affectiō, but it is most fit for a sharpe iuictiue or exprobration, as, Thou knowest not foolish man, thou knowest not the price or value of vertue, and also an apt ornament for meditation: Thou art my portion **D** my God, thou art my portion. I haue sinned, **D** thou maker of men, I haue sinned, and what shall I do?

### The Caution.

1. Wanton words shunned.

2. Too short a word maketh an ill sound.

**T**he repetition of a wanton or idle word is a vice to be shunned in this figure, which is a fault (I confesse) in the matter and not in the forme, but the faults in the forme are either in the word repeated or in the interposition: in the word repeated, when it is too short, as to say, **D** sickē and very sickē, **D** sickē and like to die. In the interposition, when likewise it consisteth of too fewe syllables, thus: Will, I say, will is the cause of my wo, which forme of speaking doth rather offend the eare then please it.

Tradu-

## Traductio. 10.

**R**aductio is a forme of speach which repeateth one word often times in one sentence, making the oration more pleasant to the eare.

An example out of Daniel: O king thou art a king Dan. 2. of kings.

Another: In the beginning was the word, and the word was with God, and God was the word. Ioh. 1.

Another: No man ascendeth vp to heaven, but he that came downe from heauen, euен the sonne of man which is in heauen. Ioh. 1.5.

Another: To the weake I became as weake, to win the weake. 1. Cor 9.

The vse of this figure.

**T**his exornation is compared to pleasant repetitions and di-  
visions in Musick, the chiese vse whereof is, either to garnish  
the sentence with ofte repetition, or to note well the importance  
of the word repeated.

1. Pleasant to  
the eare.

2. It garni-  
sheth the o-  
ration.

3. It noteth a  
word of im-  
portance.

1. Too manie  
repetitiōs do  
cause loath-  
somnesse.

2. Odious to  
the eare.

The Caution.

**T**he vice that may disgrace this figure is called Tautologia, which is a tedious and wearisome repetition of one word, either in an vnorderly fashion, or too often repetition, thus, If you haue a friend, keepe your friend, for an old friend is to be preferred before a new friend, this I say to you as your friend.

## Paræmion. 11.

**P**aræmion is a figure of speach which beginneth diuerse words with one and the same letter, making the sentence more readie for the tongue, and more pleasant to the eare.

An example: What can it preuaile you, to sit and weape vpon your wound, or what may it profit you to mourne vpon your miserie? the one is no salue, the other no succour.

Another: Let comfort banish care, and hope releue heauiness. Let wisedome keepe your thoughts from wandering.

This figure may proced to moe repetitions in poetrie then in prose, for in poetrie there are found somtime sower or fwe w<sup>r</sup>ds beginning with y same letter, & lawful enough for light matters.

An example of Poetrie: When friendly fauor flourished, I found felicite but now no hope doth helpe my heart in heauynesse so hard.

Pleasant in prouerbes.

This figure giueth a pleasant facilitie in a Proverbe or short sentence, as, to hold with the hare, and hunt with the hound: one ripe, one rotten: faire words make fooles faine, and many other such like: which facilitie and pleasantnesse of sound, do cause such prouerbes and sentences to be the better esteemed, and the oftner vsed.

The vse of this figure

The vse hereof pertaineth to the facilitie of the tongue, and delight of the eare, which taketh pleasure in repetition ioyned with varietie, as there is in this figure, where the same letter bringeth with it a new word.

The Caution.

The affectatiō of this figure is wont to fall into two faults, either into excesse of repetition, or into a iarring sound called Casemphaton, into excesse, as thus, A planted place of pleasure plaine, where pleasure shal me please, or thus, This mischievous money, maketh many men, maruellous mad. What folly there is in this soyme of speach children may discerne.

In a harsh and iarring sound, thus: Neither honor, nor nobilitie. Another: In my drowsie and dreadfull dreame, me thought I saw a Dragon drinking blood.

An example in Latine set downe by Cornificius, O tite, tute Tate tibi tanta tyranne tulisti. These examples of the faults are sufficient to the wise to auoyd the vice of like excesse in this figure.

## FIGVRES OF OMISSION. 2.

Zeugma th̄esold 1. Prozeugma, 2. Mezozeugma, 3. Hypozeugma, Asyndeton. In these figures there is some word omitted, which a full construction doth require, which notwithstanding hath by the omission a pleasant grace of breuitie.

Zeugma,

## Zeugma. 1.

**R**ozeugma the first kind, is a figure of speech which putteth some word in the first clause, and omitteith it in the other following. An example of Cicero: *Foz neither art thou he Catiline, whō at any time shame could call backe from dishonestie, either feare from perill, or rea-son from madnesse* Here the verbe could call backe is the common word which is exprest in the first clause, and vnderstood in the rest following.

Another: *The people of Rome destroyed Numance, wan Carthage, cast downe Corinth, ouerthrew Frigellas.* In this example the people of Rome is the common word.

Another: *Pouertie hath gotten conquest of thy riches, shame of thy pride, danger of thy safetie, folly of thy wisedome, weake-nesse of thy strength, and time of thy imagined immortalitie.*

2 Mezozeugma the second kind, when the common word is put in the middle clause. An example: *What a shame is this, that neither hope of reward, nor feare of reproch could any thing moue him, neither the perswasion of his friends, nor the loue of his countrey.*

3 Hypozugma the third kind, when the common word is put in the last clause. An example: *The foundation of freedome, the fountaine of equitie, the safegard of wealth, and custodie of life, is p[re]served by lawes.*

## The vse of this figure.

**T**his is a very pleasant exornation, seruing as well to the de-light of the eare, as to a comendable kind of breuitie, wherby the tedious repetition of a word is artificially auoyded.

## The Caution.

**T**here ought to be in this figure an obseruation of a meane, that there be not too many clauses, lest the commō word be obscured with too great a multitude: for if there follow too many mem-bers after the first, it may be forgotten, & likewise of a word in the

1. Pleasane  
to the eare.  
2. Commen-  
dable breuity

1. Not too  
many clauses  
folowing the  
commō word

¶ Litigios in  
testaments.

midst: but if there be too many clauses, put before the last clause wherin it is exprest, it doth hold the mind of the hearer in too long dispense. It is good to auoyd this figure in writing of testaments and evidences, least it may breed ambiguicie and contention. As for example: I bequeath to my son Ambrose an hundred pounds, to my sonne Robert fiftie, and to my seruant N. ten. Here pounds is the word exprest in the first clause, but not in the other: nowe that the same word is vnderstood in the other it is likely, but not proved: and therefore may breed a question.

### Asyndeton. 2.

 **Syndeton** is a figure which kēpeth the parts of speach together without the helpe of any coniunction.

 An example of Cesar, wherc he saith, I came, I saw, I ouercame. Another of Cicero: Neither did he thinke any thing wel accomplished which he commanded: for there was nothing which he him selfe would not take in hand, p̄cuent, labour, he was able to suffer cold, thirst, hunger.

Sapien. 7.22.

An example of Scripture: For in her is the spirit of vnderstanding, which is holy, the onely begotten, manifold, subtle, moueable, cleare, vndefiled, euident, harmelesse, louing the good, &c.

#### The vse of this figure.

This forme of speach is chiefly vsed to auoyd the tedious repeating of a coniunction, partly for the better sound of the speach, and partly for expedition and breuitie, and it serueth most fitly to vtter things of like nature.

#### The Caution.

The greatest fault that may be committed in this figure is, when it vttereth contraries, as if one should say, pleasure paine, peace warre, life death, it were very vnapt in sense, and ill sounding in the eare.

### FIGVRES OF CONIVNCTION. 4.

Figures of Coniunction are these, Polysyndeton, Homeoptoton, Homeoteleuton, Paregmenon: these figures do ioyne the parts

parts of our spech together, either by coniunction of Grammer,  
or by similitude of sound.

## Polyndeton. 1.

**P**olyndeton is a figure which knitteth together the parts of an oration with many coniunctions, contrarily to that aboue.

An example: He was both an enemie to his countrey, and a traitor to his Prince, and a contemner of lawes, and a subuerter of cities.

An example of the Euangelist Luke: Where abode both Peter, Act. and Iames, and John, and Andrew.

Another of the Apostle Paul: For I am sure that neither death, neither life, neither Angels, neither rule, neither power, neither things present, neither things to come, neither height, neither depth, neither any pther creature shall be able to separate vs frō the loue of God. Another: Ye obserue dayes, and moneths, and times, and yeares. Rom.8. Gal.4.

### The vse of this figure.

This figure hath the most speciall respect to knit many things of like nature together, and to distinguish and separate contrary matters asunder, and for this cause it may be called the chaine of spech, forasmuch as every chaine hath a coniunction of matter, and a distinction of linkes.

1. To knit together.
2. To distinguish.
3. Compared to a chaine.

### The Caution.

To long a continuance in adding coniunctions bringeth a deformitie to this figure, and therefore ought to be auoyded.

## Homeoptoton. 2.

**H**omeoptoton of the Latines is called Similiter cadens, and it is a figure which endeth diuerse clauses with like cases, but in respect of the English tongue which is not varied by cases, we may call it setting of diuerse nownes in one sentence which ende alike

I iy

With the same letter or same syllable: thus, He came into Cilicia, and then spied out Africa: and after that came with his armie into Sardinia.

Another: In activitie commendable, in a common wealth profitable, and in warre terrible.

Another: Art thou in pouertie? seeke not principality, but rather how to releue thy necessitie.

Let God be worshipped the king obeyed, & thy parents honored.

This figure giueth an excellent grace and facilitie to certaine prouerbes and briefe sentences, as to these and such like: Foulishe pitie vndoeth many a citie, A friend in neede is a friend indeede, In space commeth grace. These & many other of this forme are very ancient, and may be vised in graue causes.

#### The vse of this figure.

A pleasant sound to the eare.

The vse of this exornation tendeth chiefly to delight the eare by the like fall, and similitude of the sounde, wherein the nature of that sense take singular pleasure.

#### The caution.

¶ The vse of this figure too great affectation of copie must be shunned, lest it cause excesse which alwaies doth bring with it satietie and wearines of the hearer as it doth in the daintiest meates and sweetest musick, also heed ought to be taken that the members be not compounded of iust numbers, lest the sentence fall into a rime, or verse in meeter.

¶ After action to be shunned.

¶ Iust number and meeter to bee auoyded.

#### Homocoteleuton: 3.



Homocoteleuton called of the Latines similiter designis is a figure which endeth diuerse members alike in such partes of speech, which haue no cases, that is in Verbes and Aduerbs.

An example: He is esteemed eloquent which can invent wittily, remember perfectly, dispose orderly, figure diuersly, pronounce aptly, confirme strongly, and conclude directly.

Another: No maruell though wisedome complaineth that she is

is either wilfully despised, or carelessly neglected, either openly scorned, or secretly abhorred.

The vse of this figure.

**T**his exornatio like as the former pertaineth to the delectation of sound, and also giueth a pleasant perspicuitie to the word first expressed.

1. Delectatio  
to the eare.  
2. Perspicuitie  
to the sens.

The Caution.

**T**he thing in this Caution to be obserued, is, that excesse and too great affection be shunned.

1. Affectatio  
and excesse.

## Paregmenon. 4.

**P**aregmenon is a figure which of the word going before deriueth the word following.

An example of Elay: I will destroy the wisdome of the wise.

Another: They haue stumbled at the stumblng stone.

Another The first man was of the earth earthy, the second man was the Lord from Heauen heavenly.

Rom.9.  
1. Cor.15.45.

There are sometime thre wordes of like affinity set in one sentence, thus Neuer maruel at that which is so little a maruel, except it were more maruellous.

Sometime there is a double Paregmenon in one sentence whereof this may be an example: He wished rather to a die a present death, then to liue in the misery of life.

The vse of this figure.

**T**he vse hereof is twofold, to delight the eare by the derived sound, and to moue the mind with a consideration of the nigh affinitie and concord of the matter.

1. To delight  
the eare.  
2. To ioyne  
affinitie.

The Caution.

**T**he abuse which may be committed by this figure is, when one of y words of affinity is superfluous, as if one should say

2. A superfluous.  
Epithite.  
1.8.3.56.

2. Vnapt, or  
not in vse.

56

## The Garden of Eloquence.

Merrie mirth, mournfull mourning, friendly friendship. Secondly when the derivation is vnappt, or not in vse.

## FIGVRES OF SEPARATION. 7.

Paronomasia, Antanaclasis, Articulus, Membrum, Compar, Hypozexis, Taxis.

These I call figures of Separation, in respect that they do separate words & clauses one from another, either by distinguishing the sound, or by separating the sense.

### Paronomasia. 1.

**P**aronomasia is a figure which declineth into a contrarie by a likelihood of letters, either added, changed, or taken away. Added thus, be sure of his word, before you trust him of his word. Another: so fine a laundrer, should not be a slanderer. Changed thus, More bold in a baturie then in a batterie. A fit witnesse, a fit witlesse. Taken away, thus, This is no stumbling, but plaine tumbling.

#### The vse of this figure.

1. To illude.  
2. To be sparingly vsed.

This figure is commonly vsed to illude by the Addition, chāge and taking away. This figure ought to be sparingly vsed, and especially in graue and weightie causes, both in the respect of the light and illuding forme, and also forasmuch as it seemeth not to be sound without meditation and affected labor.

#### The Caution.

1. Discretion  
required in  
vsing it.

As the vse ought to be rare, so the allusion ought not to be tumbled out at aduenture. Also haede ought to be taken of whom it is vsed, and against whom it is applied.

### Antanaclasis. 2.

**A**ntanaclasis is a figure which repeateth a word that hath two significations, and the one of them contrary, or at least, unlike to the other. An example: Care for those things which may discharge you of all care. Care in the first

first place signifieth to prouide, in the latte the sollicitude and dread of the mische. Another: In thy yongh leare some craft, that in thy age thou mayst get thy living without craft. In this erample craft in the first place signifieth science, occupation or trade; in the second, deceit and subtiltie.

The vse of this figure.

This figure as it unites two words of one sounde, so it distinguisheth them asunder by the diversitie of their sence, wherby it moueth many times a most pleasant kind of ciuile mirth, which is called of the Latines *Facetiae*, or *Urbanitas*.

The Caution.

For as much as this figure serueth to wittie allusions, & often to pleasant occasions of mirth: it may fall easily into excesse, or vntimely vse, which follie and boldnesse do oft commit. Also regard ought to be had that this figure be not framed of an vnyer-fit equiuocation.

### Articulus. 3.

**A**rticulus is a figure which setteth one word from another by cutting the oration thus: By thy follie and wickednesse thou hast lost thy substance, thy godname, thy friends, thy parents, and offended thy Creator.

Another example: My friends and faithful souldiers, now is the time to shew your selues valiant, courageous, hardie, bold, & constant, considering for what value you shal fight, for your religion, for your wiues, your childre, your goods, your libertie, your liues, and your countrie, either to die with honor, or live with renown. An example of the Prophet Ieremic: I will make them to be a reprofe, a prouerbe, a scorne, a shame, I will make them desolate, wast, despised, hissed at, and accursed.

The vse of this figure.

This figure serueth to pleasant breuitie, and also is very convenient to expresse any vehement affections: in peaceable and quiet causes it may be compared to a sembreese in Musicke, but in causes of perturbation and hast, it may be likened to thicke & violent strokes in fight, or to a thick & thundring peale of ordinance.

K

The

1. It unites and distinguisheth.
2. Apt for urbanitie.

1. Excesse.
2. Importunitie.

1. Fit for breuitie.
2. Fit for any vehement affection.
3. Compared to a sembreese.
4. To thicke strokes or thundring shot.

## The Caution.

1. Words of  
many sill-  
ables vnap-  
t for this fi-  
gure.

IT is not conuenient & agreeable to the propertie of this figure to vse words in it which haue many sillables, for long words are repugnant to the swiftnesse and hast whiche this exornation doth cheefly respect.

## Membrum. 4.

**M**embrum is a figure which in few words endeth the construction, but not the sentence.

An example: Thou hast neither profited the common-  
welth, done good to thy friends, nor resisted thy enimies.

An example of Tobias: Thou light of our eyes, thou staffe of  
our age, thou comforter of our life, thou hope of our generation.

Another of the Apostle Paul: God was shewed in the flesh, iu-  
sticed in the spirit, scene among Angels, preached to the Gentils,  
beloued on in the world, and received vp in glorie.

## The vse of this figure.

This figure is a pleasant and excellent ornament of eloquence,  
serving both to comly breuitie, and copious variety, and is meet  
for graue causes.

## The Caution.

There ought not to be in this exornation too great a difference  
in the quantitie of the members, neither ought the members to  
extend to too great a number, for by the one the delectation of the  
sound is interrupted, by the other the sentence is obscured.

## Compar. 5.

**C**ompar, of the Grecians called Isocolon and Parison, is  
a figure or forme of speech which maketh the members  
of an oration to be almost of a iust number of sillables,  
yet the equalitie of those members or parts, are not to  
be measured vpon our fingers, as if they were verses, but to bee  
tried by a secret sence of the eare: vse & exercise may do much in  
this behalfe, which maketh it an easie matter to make the parts  
accord in a fit proportion. First, when the former parts of a sen-  
tence, or of an oration be answered by the later, and that by pro-  
per words respecting the former.

An

An Example of Cicero: He left the citie garnished, that the same might be a monumēt of victory, of clemencie, of continencie, that men might see, what he had cōquered, what he spared, what he had left: compare ye the parts of the later clauses with the former, and you shall see how fitly they are matched.

Examples of the holy scripture, as when the sentence consisteth of two members, thus: The D<sup>r</sup> hath knowne his owner, and the Alle his masters crib.

Another: See that equitie flow as the water, and righ teous-  
nesse as a mightie streame.

Also it copleth contraries, thus: An innocent although he be accused, he may be acquitted, but the guiltie except he be accused he cannot be condemned.

Also by this figure effects may be made to answer their effici-  
ents, consequents their antecedents, habite priuation: also con-  
trariwise, and that by a very pleasant forme and proportion. This  
ornament is very often vsed of Solomon in his Proverbs, and of  
Esay in his Prophesies.

#### The vse of this figure.

This figure of all others is most straightly tied to number  
and proportion, and therfore is most harmonicall. The vse  
wherof doth chāsly consist in causing delectation by the vertue of  
proportion and number, albeit holy autho<sup>r</sup>s doe vse it, yet they do  
it in easie & plaine forme, but if the most artificial and exact forme  
of this figure be respected, h<sup>e</sup> vse of it is more agreeable for pleasant  
matters then graue causes, and more fit for Commedies then  
Tragedies.

Delectation  
of the eare.

More fit for  
pleasant  
matters then  
graue causes

#### The Caution.

Inequalitie of number is the fault which doth most disgrace the  
beautifull forme and proportion of this ornament, and therfore  
to be most diligently auoide, neither ought this exornation in the  
most artificial forme be vsed in graue and serious causes, so as  
much as it may bewray affectation, which in grauitie is disliked.

1. Inequalitie  
of number.

2. Seldome in  
graue causes

### Hypozeugis: 6.

Hypozeugis is a figure or forme of speach which ioineth to e-  
uerie thing a due verbe, which is the contrarie to Zeugma.

B. y.

An

An example: Such is mans depraued nature and peruerse inclination, that taking away the use of gouernment, euery kind of euill shal quickly oppresse euery part of goodnes, ambition shal striue for honoꝝ, pride shall disdaine obedience, malice proceede to murder, thest depriue true possessoꝝ, idlenes neglect laboꝝ, impicte scorne religion, and raging tumults violate peace, and turne a happie state into a miserable confusion, wherevpon it insueth that open rebellion is raised, god men murdered, virgins deflowered, holy places polluted, houses burned, cities defaced, lawes despised, the whole earth confounded, and the omnipotent power of God either little regarded or utterly forgotten.

The vse of this figure.

1. Pleasant in breuitie.
2. Pithie in the matter.
3. Meete for graue causes
4. Unpropernes of verbs.
5. Not to mo things than one.
6. But once expressed.

This figure is not only very pleasant in respect of the breuitie and varietie of the matter, but also very pithie in respect of the causes and effects accompanying one another, and is fit for graue causes, notwithstanding it may be vsed in others also.

The Caution.

The especiall warning which this caution may give, is to take heed that the verbe be not unproper, nor that one verbe serues to moe things then one, nor one verbe be more then once repeated.

## Taxis. 7.

 **A**xis is a figure or forme of speach, which distributeth to euery subiect his most proper & naturall adjunct.

 **A**n example: The feare of so great a danger and the ferroꝝ of so likelie a destruction, caused noble men to consult, the minds of wisemen to doubt, the faces of valiant captains to war pale, the hearts of lusty youth to quake, old men to tremble, and women to weape.

Another: Princes for their dignities, magistrates for their auþoritie, rich men for their wealth, captains for their courage, counsellors for their wisdome, & holy men for their profession, are assaulted of the mightie, and envied of the wicked, from whence it comineth that they are often either depriued of their liues, or spoliéd of that they possesse.

Another: The power of God among his own people is renowned,

ned, his wondres are recorded, his iudgements pondered, his promises belieued, his threatnings feared, his goodnesse praised, and his iustice duly regarded.

Another. The diuine wisedome hath assigned Kings to raigne, Judges to heare causes & giue sentence, Advocates to plead, subiects to obey, the wise to giue counsell, and the rich to giue almes.

The vse of this figure.

This figure is a singular ornament of eloquence, well deseruing that commendation, and that in sundrie respects. first for that it ministreth a pleasant harmonie to the eare, secondly, for that it presenteth proper countenances of persons to the eye of the minde. Thirdly, for the excellent breuitie in noting the adjuncts of persons, duties of degrées, and proper words with their proper relations.

1. A pleasant harmonie.
2. Description by a properie.
3. Excellent breuitie.

The Caution.

The especiall regard to auoyd the abuse, which this figure may commit, is to take heed that we do not attribute vnp proper adjunctes to the subiectes, for it were not onely verie vnp proper, but also verie absurd to attribute weeping to valiant Captaines, and consultation to youth: or to say that rich men are enuied for their wisedome, and holie men for their wealth, which forme of speech is verie vnp proper. And this vice or fault is called, Acyrologia: which is an vnp proper speaking in forme and sense.

1. Impropriete of Adjuncts.

## FIGVRES OF SENTENCES.

Figures of Sentences are those by which either our affections are elegantly expressed, or matters mightily magnified. The difference betwene the figures of words, and the figures of sentences is great, found both in their formes and effectes, for the figures of wordes are as it were effeminate, and musicall, the figures of sentences are manly, and martiall, those of words are as it were the colour and beautie, these of sentences are as the life and affection, which are diuided into figures of affection, and figures of Amplification.

The second order.

Figures of the second order are such as do make the oration not onely pleasant and plausible, but also verie sharpe and vehe-

ment, by which the sundrie affections and passions of the minde are properly and elegantly uttered, and that either by the figures of Exclamation, Moderation, Consultation, or Permission. *¶*

## FIGVRES OF EXCLAMATION. 24.

**V**nder the name of Exclamation I do comprehend all those figures which are vsed most commonly to utter vehement affections in vehement forme, not only such as do expresse the passions of the mind by a forme of outcry, but also all those which are of a vehement and sharpe kind, and of nigh affinitie to Exclamation.

*Ecphonesis. 1.*

**E**cphonesis of the Latines called Exclamatio, is a forme of speach by which the orator through some vehement affection, as either of loue, hatred, gladnesse, sorrow, anger, maruelling, admiration, feare, or such like, bursteth forth into an exclamation or outcry, signifying thereby the vehement affection or passion of his mind.

Examples of loue, this example of David: O how amiable are thy tabernacles thou Lord of hosts?

Another of Solomon: O Lord how gracious and swæt is thy spirit?

Of Hatred: O most wicked presumption, from whence art thou sprong vp to couer the earth with falsehood and deceit?

Of joy or gladnesse, an example of the Apostle Paul: O Death where is thy sting? O Graue where is thy victorie?

O how ioifull a thing is mercy in the time of anguish and trouble?

Of sorrow, an example of Ieptha: Alas my daughter thou hast brought me low.

Another: O lamentable miserie, alas for pitie.

Of anger: O cursed tyzannie, O most detestable crueltie.

Another of the Apostle Paul: O full of all subtiltie and deceit, thou child of the diuell, &c.

1.  
Psalm.84.  
Sap.12.

2.

3.

4.

5.

Act.13.

¶

Of maruelling: O man what art thou: which disputest with God, &c.

6.

Another: O the deepenesse of the riches of the wisedome and Rom.11. knowledge of God, &c.

Of feare: O thou man of God flee such thinges.

7.

This is worthy by the way to be noted, that albeit singular examples are here set for the explication of singular affections or passions, yet notwithstanding many and diuerse affections may meete and ioyne in causing of our exclamation, as may be seene in the example of Paul to Timothie last expressed: O man of God flee such thinges.

1.Tim.6.

The causes of this exclamation are more than one: There is loue in Paul toward Timothie, for because he loueth him he dissuadeth him from danger. There is feare in Paul, for that which he possessest by loue, he feareth lest it should be lost by negligēce.

There is also in Paul an hatred of the euil, from which he doth dissuade Timothie. There is in Paul a care of Gods glory lest it should be obscured in his owne seruant: all which affections ioyning together caused the Apostle to say: O thou man of God flee such thinges.

The vse of this figure.

The principall end and vse of this figure is by the vehemency of our voice and vterance to expresse the greatnessse of our affections and passions, and thereby to moue the like affections in our hearers.

To moue the like affection in others.

The Caution.

There are diuerse and necessarie obseruations to be considered concerning the vse of this figure.

First that it be not vsed without some great cause that may iustly moue to so vehement a forme of speach, for it is a manifest token of follie to vse an exclamation vpon small occasions, and for light causes.

1. Not to be vsed without some great cause.

Secondly, that it be not too often vsed lest it become odious.

2. Often vsed it becometh odious.

Thirdly, that it be not applyed vnaptly in the partes of a treatise or publike Oration: it were ridiculous to begin a publike speech with this figure, crying, O, or Alasse: it might sooner moue laughter then lamentation.

3. Vnapt to be in an oratio.

Extremities.

¶. Detest.

g. Excess.

Fourthly regard ought to be had, that the utterance of the ex-  
amination shall minister an extreme, either exceeding in de-  
fect, or in excesse, for too low and soft an exclamation, beto-  
keneth a cold affection, and contrariwise, that which is too much  
strained, signifieth either extremitie of passion, or want of discre-  
tion.

Lastly, that it be not put in the conclusion of an oration or pub-  
like speech, for in so doing it might be the cause of merry effect.

## Ara. 2.

 Ra called of the Latins Imprecatio, is a forme of speach  
by which the Drator detesteth, and curseth some per-  
son or thing, for the euils which they bring with them,  
or for the wickednesse which is in them.

Cicero.

An example of Detestation: O most abhominable impietie,  
worthe to be buried in the bottome of the earth.

Naum.3.

An example of Cursing: Wlo to the bloodthirstie Citie which is  
full of lyes and robberie.

Psal.109.

Another of David against Doeg: Let the vngodly haue domini-  
on ouer him, and let Hathan stand at his right hand, when sen-  
tence is giuen vpon him, let him be condemned, and let his p<sup>r</sup>aier  
be turned into sin, let his daies be few, &c.

The vse of this figure.

1. Tit. to de-  
test.2. Compared  
to wilde fire.

This figure is the fit instrument of speach to expresse the bitter-  
nesse of the detestation within vs against some euill person,  
or euill thing, and forasmuch as it sendeth forth the flame of re-  
uenge kindled in our affections, it may well be compared to the  
casting of wildfire, or poysoning of shotte, to destroy the ene-  
mie.

## The Caution.

1. A rare vse.

2. A curse  
bought and  
sold.

The vse hereof ought to be verie rare, and not to rise but against  
intollerable impietie, not measured by mans malice, but assig-  
ned by the diuine sentence, not to curse for reward as did Balaam,  
but to signifie whom God doth curse, as doth the Prophets and  
Apostles.

Eulo-

## Eulogia. 3.

**E**ulogia, in Latine Benedictio, is a forme of speach by which the Drator pronounceth a blessing vpon some person for the goodnesse that is in him or her.

An example of King David: And Dauid sent messengers vnto the men of Iabesh Gilead, and said vnto them: Blessed are ye of the Lord, that ye haue shewed such kindnesse vnto your Lord Saul, that you haue buried him. 2.Sam.8.1.5.

Blessed is the man which considereth the poore and needie. Psal.41.

Blessed be God the father of our Lord Jesus Christ. 2.Cor.5.

Blessed are those seruants, whom the Lord when he commeth shall finde waking. Luc.12.

Happie are the people that be in such a case, yea blessed are the people which haue the Lord for their God. Psal.144.

The vse of this figure.

The vse hereof, tendeth to the extolling and praise of the thing which maketh happie, and to declare the happynesse and felicitie of the possessor, and also it is a forme of speach which doth much moue to the loue of the thing which is the cause of blessednesse.

The Caution.

**A**s the vse hereof is verie effectuall & forcible to wozke a loue and delight in men to the cause which make men happie and blessed, so is the abuse of it odious, as when blessing is pronounced vpon false causes and wrong persons, as to say, Blessed are the rich, blessed is the glutton, happie are the proud, for this is the opinion and saying of the Epicure, but Eliphas proueth the contrarie, saying: I haue seene the foolish darke rooted, and suddenly I his habitation. Job.5.3.

1. To praise.
2. To declare the felicitie of the possessor.
3. To moue loue to the cause.

False placing of blessings.

## Memphis. 4.

**M**emphis, in Latine querimonia, is a forme of speach by which the Drator maketh a complaint, and craueth helpe.

An example of King David: Why standest thou so farre O Lord, and hidest thy selfe in the needfull tyme of trouble? Psal.10.

L

the vngodlie for h's owne lust doth persecute the poore. And after his long complaint against the wicked for their pride against God, and for their oppression of the poore, he turneth to God by petition, crauing his helpe to succour the poore, and his justice to punish the oppressors, saying: Surely thou hast seene it, for thou beholdest vngodliness and wrong, that thou maist take the master into thy hand. The poore committeth himselfe vnto thee, for thou art the helper of the friendlesse, breake thou the power of the vngodlie and malicious, take away his vngodliness and thou shalt finde none.

Psal.44.

Another: For thy sake also are we killed all the day long, and are counted as sheepe appointed to be slaine, &c.

To moue  
compassion.

The vse of this figure.

This forme of speech as it riseth from the griefe which is suffered for injuries, so doth it tend by complaint & praier to seeke succour and redresse, by this forme billes of complaint are exhibited to the Courts of iudgement, and supplications to Princes.

The Caution.

Complai-  
ning without  
cause is  
common.

This figure or forme of speech of all others is most common, and oftenest abused, for what is more common then complaints, and what speech oftener vsed without iust cause then complaining one of another. Therefore in vsing this figure regard ought to be had, that the complaint be not a false accusation, or as the prouerbe is of the swine, a great crie and a litle wrell, much ado about nothing, a hue and crie and no robbery.

## Threnos. 5.

Ierem.9.



Threnos in latine Lamentatio, and Luctus, is a forme of speech by which the Orator lamenteth some person or people for the miserie they suffer, or the speaker his owne calamitie.

An example of the Prophet Ieremy: O that my head were full of water, and mine eyes a fountain of teares, that I might weape day and night, for the slaine of the daughter of my people.

The greatest part of Ieremies lamentations, is framed by this forme

forme of speach.

Iob lamenteth his owne miserie in this maner: *Why died not I in the birth? why did not I perish asone as I came out of the wombe? why set they me vpon their knees? why gaue they me sucke with their brests?*

The vse of this figure.

**A**s the vse of this figure riseth from the fælingle of miserie, so it Most apt to serueth and is most forcible and mightie to moue pittie and move pitie. compassion in the hearer.

The caution.

**A**s this forme of speach is most passionate, so ought it to be most serious and boyd of fiction & faining, for counterfeit lamentation doth seldom moue pitie, for it is commonly bewrayed or knowne either by the cause or by the person, by h[im]selfe, as fained lamentations in Tragedies, by the person, and that either by his condition, or by some signes of his affection, by his condition, as the lamentations of common beggers, which are commonly counterfaid, by signe of affection, as when the speaker expresteth a lamentable matter with a cold or carelesse affection. Also heed ought to be taken that the lamentation be not great wh[en] the cause is little, or little when the cause is great, the one of these is found in children lamenting for little losses, the other in stoicall nature or carelesse people.

1. Counter-fait lamentation.

2. Lamentation of common beggers.

3. Carelesly expressed.

4. Without proportion.

## Euche. 6.

**V**che, in latine Votum, is a forme of speach by which the Drator or speaker expresteth a solemnne promise or vow; either made with condition, or rising from some vehement affection.

Examples of vowes made with conditio. First of Iacob, Ge.28. 21. Then Iacob vowed a vow saying: If God wil be with me, and will keep me in this iourney which I go, and wil give me bread to eate, and cloth to put on, so that I come againe vnto my father in safetie. Then shall the Lord be my God, and this stone which I haue set vp as a pillar, shall be Gods house, and of all that thou shalt giue me, will I giue the tenth vnto thes.

Another of Leptah: And Leptah vowed a vow unto the Lord, and sayd, If thou shalt deliuer the children of Ammon into my hands then that thing that commeth out of my house to meet me when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering.

An example of a vow rising from affection, and without condition, is expressed in the Psalme 132.

The vse of this figure.

An effect of  
gratitude.

This forme of speach is vsed cheefly to signifie our gratitude and thankefull remembraunce for the thing obtained by our petition.

The Caution.

1. Delibera-  
tion.
2. Rashnes.
3. Unlawfull.  
Act.23.

The pronouncing of a vow ought to follow pondered delibera-  
tion, lest it be rashe, or unlawfull: rash, as was the vowe of  
Leptah, unlawfull, as the vow of the Jewes, that they would nei-  
ther eat nor drinke till they had killed Paule.

*Asphalia. 7.*

 Sphalia, in Latine Securitas and Certitudo, is a forme  
of speach by which the speaker persuadeth a securitie  
and safetie to his hearer by offering himselfe a suretie  
for the confirmation of his warrant.

Gen.49.9.

An example of Iuda persuading his father Iacob to let Benia-  
min his yongest sonne go into Aegypt with the rest of his bro-  
thers who vsed this forme of speach, saying: I will be suerty for  
him, of my hand shalt thou require him, if I bring him not to  
thee, and set him before thee, then let me beare the blame for ever.

Also it is made in a mightie forme thus: My blood for thy blood,  
my life for thy life, my soule for thy soule.

The vse of this figure.

1. To incou-  
rage.
2. To giue  
comfort.

This figure or forme of speaking is most apt and forcible to ad-  
courage in dreadfull aduentures, and to giue comfort and as-  
surance in doubtfull causes, which is a singular vertue of speech  
and worthy of great praise, namely if it be vsed in certaintie and  
truth.

The

## The Caution.

**H**OW much this forme of speach is abused, the examples of de- 1. Deceitfull  
ceitfull warrants may dayly teach. And theresoze the warrants.  
most notorious abuse of this figure is to deceiue by a false war-  
rant, and deceitfull countenance of speach. Clients are often in-  
couraged by this figure to enter into contention, and confidently  
to proceed, till an empty pūsse parteth the fray. And likewise ma-  
ny a sick patient is most warranted his life, when his death is  
nearest at hand.

*Eustathia. 8.*

**V**ustathia in Latine Constantia, is a forme of speach by  
which the orator or speaker promiseth and protesteth  
E his constancie concerning something. An example of  
Tertullian: Let Lions clawes teare out our bowels,  
let the Gibbet hang vs, let the fire consume vs, let  
the sword cut vs asunder, let wild beasts tread vs vnder their feet:  
yet we Christians are by praier prepared to abide all paine and  
torments.

Another example of Paul: Who shall separat vs from the loue of Rom. 8.  
Christ? Shall tribulation, or anguish, or persecution, or famine, or  
nakednes, or perill, or sword. And by and by after he addeth: I am  
persuaded that neither death, nor life, nor angels, nor principali-  
ties, nor powers, neither things present, nor thingsto come, nev-  
ther height, nor depth nor any other creature shalbe able to sepa-  
rate vs from the loue of God, which is in Christ Jesus our Lord.

An example of Poetic, Virgil. Eglog. 1.

Therefore the stags so light of foote, like birds shall feede in th'aire,  
The seas shall faile, and fishes leane all bare vpon the shore,  
The Parthian Pilgrime first shall drinke of Arax riuier cleere,  
Or one of Germanie shall drinke of Tibris flowing stremes,  
The bounds of both gon round about, & passed far and neare,  
Before this face and countenance shall slip out of my brest.

Another of Poetrie.

The fish shall flie the flond, the serpent bide the fire,  
Ere euer I for gaine or good will altar my desire.

The vse of this figure.

To manifest  
the secret affec-  
tions of the  
heart.

By contépt  
of death.

By impossi-  
bilities.

Not in light  
causes.

This figure or forme of speach serueth most aptly to declare the  
firme & vnremouable purpose of the mind, and to make ma-  
nifest the deepe rooted affection of the heart, and that by sondry  
formes, as by contempt of torture and death it selfe, by compari-  
son of impossibilitis, or unlike things as is alreadie shewed by  
example, and by diuerse other like formes of speaking.

The Caution.

The speciall warning that may concerne this figure, is that it  
be not vsed in euill causes, or in light and trifling matters,  
for to protest and promise a stedfast mind in an euill thing, loseth  
the vertue and dignity of the figure.

### Epimone. 9.



Pimone in Latine Perseuerātia, is a forme of speach,  
by which the speaker continueth and persisteth in  
the same cause, much after one forme of speach.

There is a good example hereof in Abrahams  
praier or sute to God for the Sodomites, saying: if  
there be fiftie righteous within the Citie wilt  
thou destroy, and not spare the place for the fiftie righteous that  
are therein: That be far from the, &c. And thus he continueth per-  
severantly his sute and praier to the fift request.

Another Example of Christ, speaking to Peter: Simon Ioanna  
louest thou me more then these? feede my shæpe: which saying he  
repeateth thre times, one shourtly after another.

The vse of this figure.

1. To signifie  
the great-  
nesse of the  
desire.

Luc.18.1.2.3.

2. To warne  
effectually.

By this forme of speach the greatnesse of the desire is signified,  
either by often crauing that which necessity requireth, or ma-  
ny times commaunding that, which reason directeth By this fi-  
gure and maner of speaking the condemned man doth often pray  
& cri for mercie: the hungry repeateth his request many times,  
and necessitie will haue no nay: whereby it commeth often times  
to passe, that albeit once or twise faile, yet many times may pre-  
uaile. And likewise in rules, commaundements, and warnings  
twise may be remembred when once may be forgotten.

Th:

## The Caution.

**A**lbeit that the propertie of this figure, consisteth in the multitude of requestes and often warnings, yet moderation ought to restraine it from exesse and importunate requestes, which betokeneth either notable impudency, or shamelesse folly: a notorious vice in the greatest vse among beggers, in whom it is b̄yed and b̄rought forth by long custome.

Importunate  
petitiōs are  
odious.

## Obtestatio: 10.



Obtestatio is a forme of speach, by which the Draffor exp̄  
resseth his most earnest request, petition, or p̄raier.

An example of Terence: **D** Chremes I beseech the  
for Gods sake and for our old friendships sake, which  
hath continued ever since wee were children, which  
tyme hath also increased, and for thy onely daughters sake, & my  
sons, whom I haue committed wholly to thy gouernement, helpe  
me in this matter.

Another of Cicero: **D** Cæsar for thy promise, thy constancy, and  
thy mercies sake, discharge vs from this feare, specially that we  
may not so much as suspect that any part of anger remaineth in  
thee, for thy right hands sake I beseech which thou gauest to Deio-  
tarus in promise.

Another: If innocency may deserue fauour, if misery may  
move to pittie, or p̄raiers preuaile with men: let your mercy  
for Gods sake relieue misery, and your compassion extend to vs  
that are ready to perish.

## The vse of this figure.

**T**his is that forme of speach, which men in necessitie and di-  
stresse do vse as a meane whereby to seeke, and obtaine relief  
and comfort in their miseries, as in hunger for food, in perplexity  
for counsaile, in perill for defence, in trouble for deliuerance, in  
the state of condemnation for mercy and life.

To beseech  
most earne-  
stly.

## The Caution.

**T**here are diuerse abuses of this figure, namely when it is  
v̄sed in vnlawfull petitions, and for trifling matters, also

1. In vnlaw-  
full petitiōs.  
2. In smal  
causes.  
When

when the name of God is vainly vsed in requests and petitions, as it is vsually of common beggers and vagabonds, charging and as it were, adiuring men to giue them.

### Optatio. i i .



Optatio is a forme of speach, by which the speaker expresteth his desire by wishing to God or Men.

An example of Cicero: I would the immortall Godshad granted that we might rather haue givuen thankes to Seruius Sulpitius being aline, than now to examine his honours being dead.

2. Reg. 2.

Another of the holy Scripture: I would to God, that my Lord were with the Prophet that is in Samaria.

Gal. 5.

Another of Paul: I would to God they were separated from you.

The vse of this figure.

To signify a desire.

The vse hereof tendeth to signify our desires by our wishing, which we cannot accomplish by our power.

The Caution.

1. Unlawfull wishes.

¶ this forme of speach these obseruations are to be remembred, that we wish not such thinges as are either unlawfull, or vnpossible, the one although it be very vsuall, yet it is not without corruption of will, nor the other without vanity of minde.

2. Vnpossible things.

### Thaumasmus. i x .



Thaumasmus in Latine Admiratio, is a forme of speach, by which the Drator declareth how much he maruelleth at some thing as either why a thing is done, or lest vndone, or at some strange effect, whose secret cause maketh him to wonder.

Job. 9.10

An Example of Job, He doth great things, and unsearchable, yea maruellous things without number.

Rom. 11.

Another: O the deepenes of the riches, of the wisedome and knowledge of God. &c.

Holy men haue alwaies had the works and wisedome of God,

in great reurence and admiration, to the extolling of his glory, and open confession of their owne wickednesse.

By this figure the Drator sometime wondereth, at the boldnesse and impudency of wicked deedes.

Sometime at the negligence of men, in not preventing danger, or at their brutish security when the battel axe of destruction hangeth ouer their heads.

Sometime at impunitie, when he saeth great wickednes passe free without punishment or rebuke.

Sometime at the accusation of some person, in whom he hath a good opinion.

### The vse of this Figure.

The vertue of this Figure is very great and Emphaticall in a prudent Drator, and serueth to sundry and excellent purposes, as in praising highly persons or things: As when the Drator declareth his admiration at their goodnesse and excellency.

In dispraising most hatefully: As by wondring that such a notorious & wicked person is not either cut off by the lawes of men, or destroied by the iudgements of God. In reproving and rebuking, as in saying: I maruell or wonder much what moued you to do it, or to be so far ouerlaene as to take it once in hand: & likewise in blaming the negligence and omission of some necessarie and profitable thing, and that by a maruelling at the cause: to speake briefly, it hath many vses, and is very significant, and Emphaticall.

### The Caution.

The speciall parts of this Caution do tend to give warning

that this forme of speech be not vsed to maruell at common things, or small matters, and also that it be too often vsed, lest too common a custome of admiration and wondring weakeneth the strength of it, and impaireth the dignitie, and may also betoken an ignorance in the speaker, according to the common saying, Qui saepe admiratur nescire videtur.

### Onedismus. 13.



Nedisimus, called of the Latines Exprobatio, is a form of speech by which the speaker upbraideth his adversary of ingratitude, and impietie.

¶

Excellent to  
praise and  
commend.  
2. Most apt  
to dispraise  
or rebuke.

1. At com-  
mon things,  
or small mat-  
ters.

An apt example of this figure Virgil hath elegantly expressed by Dido Queen of Carthage, upbraiding Aeneas with the great and manifold benefits which he had received of her, and accusing him of unkindnesse & cruelty now purposed toward her, and by comparing these together she increaseth her wrath, & in the midst of her flaming furie she bursteth forth and exclaimeth against him thus:

No Goddesse never was thy Dame, nor thou of Dardans kinde.  
Wher trayter wretch but vnder rockes, and mountaines rough  
unkinde.

Thou werst begot, some brome thou art of Beast or Monster  
wild.

Some Tigers thee did nurce and gaue to thx their milke bry-  
milde.

And a little after she addeth:

No stedfast truth there is, this naked miser vp I tooke,  
Whom se as had cast to shore, also of my Realline a part I gaue,  
His slaxt I did releue, and from their death his people sau.

The Prophet Esay by this forme of speach in a similitude of a Vineyard frutefully planted and carefully fenced, doth set before the peoples eies, Gods goodness and mercy towards them. And by the wild and euill frute, which that vineyard brought forth, he accuseth them of most sinful ingratitude.

The vse of this figure.

The vse hercof is easily seene, and may therefore be the sooner noted: it tendeth most specially to reprove and rebuke ingratitude, a most ill weed wheresoever it groweth, and therefore well worthy to be pluckt vp by the rootes, with the weeds hooke of rebuke and shame.

The Caution.

Directed by  
wisedome.

Not for small  
displeasures.

Opposed a-  
gainst chari-  
ty.

Wisedome and charity ought to direct the vse of this figure, lest it be vsed for every little displeasure as foolish persons are wont to do, making a new account of an old reckoning, which is an absurditie offending against god manners, a solly repugning wisedome, and an effect of malice opposed against charity.

Orces

Esay. 5.

To rebuke  
ingratitude.

## Orcos. 14.



Orcos, in Laline Iusurandum, is a forme of speech by which the speaker expresteth an oath for the better confirmation of some thing affirmed or denied, which doth necessarily require a sure and high testimonie.

An example of Moses: I call heauen and earth to record against you this day, that you shal shortly perish from the land whereunto ye go ouer Iordan to possesse it. Deut. 4. 26.

Another of Ioab saying thus to David: Now therefore vp come 2. Sam. 19. 7. out, and speake comfortable vnto thy seruants, for I sweare by the Lord, except thou come out, there will not tarry with thee one man this night, and that will be worse vnto thee, then al the euill, that fell on thee from thy youth hitherto.

Another of the Apostle Paul: for God is my witnesse whom 3. Rom. 1. 9. serue in my spirit in the Gospell of his sonne, that without ceas- sing I make mention of you alwaies in my prayers, &c.

Somtime the speaker vseth to confirme his saying by swearing by his faith, credit, and truth, or such like formes of confirmation.

The vse of this Figure.

The vse of this forme of speech serueth most aptly & properly To confirme to confirme matters either by high and divine testimonie, or 2. To confute by the gage of the speakers faith and credit, and therfore it is best beseeming a grave man which is indued with age and credit.

The Caution.

The cheife points of this caution are these: first to take heed 1. Not to that we call not those things to witnesse with vs, which can, swear by the creature, & omit the creator. not gue witnesse, as to swear by creatures, & to omit the testimony of the creator, as did Ioseph when he did sweare by the life of Pharaoh, and Nabucodonzer by his throne. Gen. 42. 14. Secondly that we 2. Reg. 2. sweare not to perform wickednesse, as did Iezabel that she would kill Elias the Prophet. Judit. 1. 12. Thirdly, that we sweare not rashly, as did Herod the Tetrarch to the daughter of Herodias. Mar. 7. 23. Fourthly, that we swear not to deceiue, or to confirme vntruth, as did Antiochus 2. Not to swear to per- to the Jewes, thereby to deceiue them, or as Peter did when he tie. 3. Not rashly. 4. Not with purpose to deceaue. sweare he knew not the man.

Firstly, that we vse not this forme of confirmation often, for

My

5. Not to vse often swearing cannot be without sinne, it becommeth odious to it often. the hearer, and diminisheth the credit of the speaker.

## Anamnesis. 15.

**A**NAMNESIS in Latine Recordatio is a forme of speech by which the Speaker calling to remembrance matters past, doth make recitall of them sometime matters of sorrow, as did Dido a little before her death saying:

Oh happy (wcleaway) and ouer happy had I beene,

If never Trojan ship alas, my countrey shoure had seene,

An example of sacred Scripture: By the riuers of Babel wee sat, and wept there, when we remembred Zion.

Another of the prodigall sonne: Then he came to himselfe and said, how many seruants at my fathers house, haue bread inough, and I die for hunger, I will rise and goe to my father, &c.

Sometime with ioy: As Iacob did in his returne from Laban his wiues father, saying: With my stasse came I ouer this Iordan, and now I haue two droves.

Another of David saying, I will remembred the works of the Lord, and call to mind thy wonders of old time.

Another of Salomons Proverbes: How haue I hated instruction & my heart despised correction, & haue not obeyed thy voice of the that taught me, nor inclined mine eare to the, thy instructed me? I was almost brought into al euill, in the middest of the congregation & assembly.

The vse of this Figure.

The vse of this figure serueth in sted of a necessarie memorial of time past, whereby we are put in mind what we haue beene, what we haue done, what we haue heard or seene, what we haue suffered, what we haue received, and so to compare it with the time present for the profit of our selues and of our hearers.

The Caution.

The chiefe respect of this Caution is, that euill matters be not remembred, as to call into remembrance offences for-given and long forgotten, or occasions which may renew vnprou-fitble sorrow, or moue anger, or actions of vanitie which were better to lye buried than to be reviued.

Protre-

1. No euill matters.

2. Not occasions of renewing sorrow.

## Proptope. 16.

**P**rotrope in Latine Adhortatio, is a forme of speech, by which the Drator exhorteth and perswadeth his hearers to do some thing.

**P** An example of Cicero: Hauue respect & regard, Iudges, what doth appertain to your name, estimation, and safetie of the common wealth. Wherefore Judges looke to your selues, your wifes, your children and gods, maintaine and uphold the renowme, and safetie of the Romane people. Cicero contra verrem.

Another: If euer God haue had respect to a iust cause, or euer gaue victorie where it was due, or euer lent his hand to equitie against tirannie, or euer preferred his people, and confounded his enemies, he will this day fight with vs, and for vs, and give vs a glorious victorie, be our enemies neuer so many, and we neuer so few, and therefore shew your selues this day valiant, couragious and constant, fight this day for your honour, and for your countrie, cast off this day all feare that may make you weake, & arm your selues with hope that may make you strong, and be ye assured of an honourable and glorious conquest, after which shall ensue incomparable ioy, great wealth, and immortall fame.

Examples in the holie scripture are most plentifull, and may euerie where be found.

The vse of this figure.

**T**He vse of this figure is great, and often necessarie and needfull to be vsed, the vertue and power whereof is worthie of high praise and commendation, for when commanding cannot force, nor promises allure, nor commination terrifie, as alone by them selues working in their single strengthes: yet Adhortation having al these conioyned with it, and also sundry reasons of mightie power, as helping hands to force and moue the mind forward, to a willing consent, doth preuaile in his purpose.

It is necessarie to obserue, that euerie exhortation or imparsitive mood is not an Adhortation, as to say, do this, or do that, eschew evill, and do good, seeke peace and ensue it, and such like, these formes are not Adhortations, but onely bare commandements

**P** 14.

Without any reasons annexed the authoritie of the commander excepted: but y forme of speach which deserueth the name of Proprio or Adhortatio, hath not only the forme of a commandement or of a promise, but also sundry & mightie \* reasons to move the minde and vnderstanding of man not only to a willing consent, but also to a seruent desire to perfore the thing adhorted.

## The Caution.

The greater power that this figure hath, the more mischiefe it may worke, if it be peruerted and turned to abuse, and therfore it is necessarie to forewarne and forbid those euill partes which may peruer and abuse so excellent a vertue and instrument of counsell.

It is abused by moving and leading to vnlawfull things, as by moving of sedition, tumults, or rebellion among the simple people, by leading ignorant persons into dangers and miserie, by seducing unstable mindes into false religion and vanities, and by many mo like effectes, which Sathan doth alwaies further to the vttermost of his power.

## Dehortatio. 17.

**D**ehortatio, is a forme of speach opposed to Adhortatio, in respect of the vse and end, and therfore the contrarie being explicated and knowne, it shall not be needfull to make any further declaration of this, considering it may be vnderstood by the examples, vse & Caution of the other contrary.

## Parænesis. 18.

**P**arænesis in latine Admonitio, is a forme of speach by which the speaker expresteth an admonition, or warning to his hearers.

An example of Cicero: For Gods sake take heed Judges lest through hope of present peace, you bring not in continual Warre. By this warning, Cicero dissuadeth the Senat from making league with Antony.

Gen.6.13.14. Hitherto doth belong the warning that almighty God gaue to Noa, concerning the flood and preparing the Arke.

And

\* As, profitable, pleasant, easie, honest, &c.

Vnlawfull actions.

Seducing the simple.

And likewise the admonition of the Angels to Lot, concerning the destruction of Sodom. Gen. 19.12.  
13.

An example: Beware of false Prophets which come unto you in shapēs cloathing, but inwardly they are rauening wolves, you shall know them by their frutes. Mat. 7.15.

Another: My sonne if sinners do entice thee, consent thou not, if they say come with vs and we will laie wayt for blōd, &c. Prou. 1.10.

The vse of this figure.

This forme of speach doth properly belong to reueale dangers, To reueale and to dehort the hearer from them, a singular vertue proceeding from goodnesse, loue, and faithfull friendship, and therefore ought to be accepted as a singular benefit. dangers. To dehort.

The Caution.

There are two faultes which may be committed in giving admonition or warning, the one by ambiguitie, the other by importunitie, by ambiguitie, as when the warning is giuen in a doubtfull forme of speach which may be taken and understood two maner of waies, whereof the one is false and deceiptfull, in such forme were the blinde prophesies signified in times past which as they say gaue noble men warning but in such ambiguitie and obscurtie, that the true meaning could never be knowne, till destruction had ended the strife. 1. Ambiguitie.

The second fault is committed by importunitie, that is, when admonition commeth too late. 2. Importunitie.

## Cataplexis. 19.

**C**ataplexis in latine Comminatio, is a forme of speach, by which the Drator denounceth a threatening against some person, people, citie, common wealth or country, containing and declaring the certaintie or likelihood of plagues, or punishments to fall vpon them for their wickednesse, impietie, insolencie, and generall iniquitie.

Examples hereof are most plentifull in the holie Prophets agaynst Nations and Citties, but most chieflie agaynst Ierusalem, agaynst Babell, agaynst Damascus, Aegypt,

the Philistines and Moabites, with many other moe.

Another example is to be seene, Mat. 23. 37. 38. And another in Ionas. 3. Yet sochtie daies, and Ninevah shall be destroyed.

The vse of this figure.

To deterre.

This figure pertaineth properly to deterre and drive men from sinne and wickednesse, and to force them to repentance, the effect whereof is seene in the example of the Ninevites, Ionas 3. 5. 6. 7.

The Caution.

1. Vnequall.

Esay 3. 24.

Luc. 6. 25.

2. Incrediblc.

There is in this forme of speach required discretion and wisdom, to denounce comminations, whether priuate or publicke, lest by the folly and unaptnesse of their forme, they loose their effect and vertue, which folly may diuerse waies be committed, first by inequalitie, as when the Orator threateneth greater punishments then the offences do deserue by equitie, as to threaten destruction and desolation, when it deserueth not so great a correction. The Prophet Esay threateneth by an apt proportion and relation, as stinke against perfumes, baldnesse against dressing of the haire, sackcloth against stomachers, &c.

The like maner and forme of relation Christ vseth where he threateneth, saying: Who be to you that are full, for ye shall hunger: Who be to you that now laugh, for ye shall waile and weape.

Also by inequalitie, as when the Orator vseth lesse threatenings then their desertes require, as to threaten whipping to offences which deserue hanging: this loseth his effect by faintnesse.

Secondly, folly of commination may be committed by threatening and denouncing incredible punishments, as to threaten destruction by a diluge or a conquest, and desolation by the Antipodes or by a people either unknowne or farre distant.

## Categoria. 20.

**C**ategoria, in Latine Accusatio, or Criminis reprehensio, is a forme of speach by which the speaker openeth and detecteth some secret wickednesse of his aduersary, and layeth it open before his face.

An

An example of Christ detecting Iudas: *He that dippeth his hand with me in the dish, he shall betray me.* Mat.26.23.

Another of Paul accusing Elymas the sorcerer, saying: *O full of all subtiltie and all mischiefe, thou childe of the diuel, and enemy of all righteousnesse, wilt thou not cease to peruerit the strait waies of the Lord?* Act.13.10.

Another example there is, in the 52. Psalme of Dauid, accusing Doeg of great wickednes, but chiefly of the mischiefe of his tong.

Christ accuseth the Scribes and Pharisis of hypocrisie and corruption. Luc.11.

The vse of this figure.

**T**he vse hereof is chiefly required to accuse and reprehend hypocrisie, and intollerable impietie. To accuse and rebuke.

The Caution.

The most speciall poynt in this Caution is, that the accusation be not false, as those are many times which procede from malice or enuy, as the accusations of the Jewes against Christ, and likewise against Paul. Secondly, that it be not amplified without great cause. Thirdly, that it be not objected after a iesting or light maner, when it requireth a serious and sharpe forme. Fourthly, that it be not applied out of due time and fit place.

1. Not false.

2. Not amplified.

3. Not after a light manner.

## Peanismus. 21.

**B**Acanismus is a forme of speech which the Drator, or speaker vseth to expresse his ioy, either for the cause of some good thing obtained, or some euil auoyded.

An example: And the women sang by course in their play, & said, Saul hath slain his thousand, & Dauid his ten thousand. 1. Sam.18.7.

Another of Moses: *I will sing vnto the Lord, for he hath triumphed gloriously, the Hoste and him that rode vpon him hath he ouerthowne in the sea.* Here Moses extolleth the glory of the victory, and triumpheth with great ioy, praising the lord, and his power which was the cause, and describing the effect which was the drowning of Pharaoh and his hoste. Exo.15.1.

To this forme of speech perteineth this saying in the song of the virgine Mary: *From henceforth all generations shall call me* Luc.1.

P

1 Cor. 15.

blessed. And also this: He hath filled the hungry with good things, and the rich he hath sent empty away.

Another: O death where is thy sting? O grave where is thy victory?

The vse of this figure.

To triumph.

The vse of this figure hath his principall place in triumphs and joyes for victories, and may be likened to the Trophies of marshall fame. Hence saith Horace, Et potius noua cantemus Augusti trophya. This figure after a sort is lively represented in the Larkes song, which she singeth euerie morning, in ioy that the darkness is gone and the light come.

Not vniustly against the poore.

Psal. 42.

The caution.

The most especiall poynct of this Caution is, that this figure be not vsed to insult vpon the oppression of the poore, or affliction of innocents as Davids enemies did, saying there there so would we haue it, and also where is now thy God?

## Bdelygmia. 22.

To make odious.  
Not against good things.

**B**delygmia, in latine Abominatio, and Fastidium, is a forme of speach which the speaker vseth to signifie how much he hateth and abhorreth some person, word, deed, or thing, and it is vsed commonly in a short forme, and in few words. Against a person thus: Out vpon him wretched. Against an odious word thus: Peace for shame. Against an odious deed thus: Fie vpon it. Against an odious thing, thus: Away with it, I loue not to heare of it, I abhorre it: Auoyd Sathan, Mat. 4.

Sometyme with mo words, thus: No more for shame, bury it in silence, whose eyes can looke vpon it, and not loath it, or whose eares can heare it, and not abhorre it?

The vse of this figure.

The vse hereof, tendeth onely to make things as odious to the hearer, as they are to the speaker, or at the least to signifie how odious they are, and what hatred they deserue. And the Caution hereof, tendeth to warne that it be not vsed either against things worthie of loue, or things indifferent.

Proclisis.

## Proclēs. 23.

**P**roclēs in latine Prouocatio, is a forme of speach by which the Drator prouoketh his aduersary to the conflict of the controuersie, and that either by a vehement accusation, or by a confident offer of iustification. By accusation, this of Eliphaz prouoking Iob, may be an example: *Is Iob.32.* it for feare of thee that I wil accuse thee, or go with thee into iudgement? Is not thy wickednesse great? and thine vngratioust dæds abominable: for thou hast taken the pledge from thy brother for nought, and spoyled the clothes of the naked.

Another example of Elihu: If thou canst give me answer, prepare thy self and stand before me, here Elihu prouokech Iob without accusation. *Iob.33.5.*

By offer of iustification, this example of Christ is very effectuall, where he saith: Which of you can rebuke me of sinne? *John.3.*

Another of Iosephs brethē: With whomsoever of thy seruants it be found let him die, and we also will be my Lords seruants. *Gen.44.9.*

The vse of this figure.

The right vse of this figure doth most effectually serue, to commend & countenance a god cause, & in respect of our lawes, it may be compared to the partie which having a god cause, maketh hast to ioyne in issue, & also it may well be compared to the touchstone which either iustifieth the gold, or bewrayeth the brasse.

1. To iustifie a good cause

2. Compared to the touchstone.

## Apocarteresis. 24.

**A**pocarteresis in latine Tollerantia, is a forme of speach by which the speaker signifieth that he casteth away all hope concerning some thing, & turneth it another way.

An example of Iob in these words: He hath destroied me on euery side, and I am gone, and he hath remoued mine hope like a tree. Iob in these words signifieth that he hath no more hope of worldly prosperitie and comfort, and therefore he turneth the eye of his hope to heauen, saying: I know that my redeemer liueth, &c. Wherby he comforteth himself y better to indure & suffer. *Iob.19.10.* *verse 25.*

P. y.

L. 3. 8. 2.

so great and heauy a burthen of misery.

Ezechias despairing of life, turneth himself to praier and weeping.

Another: Let the widow weepe, and the fatherlesse children lament: Let kinnesfolke sorrow, and friendes mourne, yet cannot all this preuaile, for he is gone, and cannot be called againe, his absence must needs be suffered, when his presence cannot be redemeed, and therfore thinke on men that liue, and let the dead rest.

The vse of this figure.

1. A similitude.

**A**s the sick patient being forsaken by his phisition, and despai-  
ring both of health and life, betaketh himself to God, to whose custodie he commendeth both his bodie and soule, expecting the graue for the one, and heaven for the other.

2. Another similitude.

3. To moue compassion.

And as a besieged citie fainting in hope of her strength against the force of her enemy, turneth to supplication, or parling, even so this figure by a pitifull complaýnt of despaire vnder a heauy burthen, helpeth mightely to moue compassion, considering that of all miseries, the greatest misery and most to be pitied, is to be in misery without comfort of friends, or hope of relief.

The Caution,

1. Counter-  
fait despaire.  
2. Hope o-  
mitted.

**T**HIS figure is most abused when the sufferance and despaire is counterfayted. Secondly, when the passion and misery is declared, and the hope omitted, which is the sinew and life of sufferance.

## FIGVRES OF MODERATION. 17.

Figures of Moderation are such, as are lesse vehement then those which I haue alreadie spoken of vnder the name and title of Exclamation. These following pertaine to more milde affections, and do require a moze moderate forme of pronuntiation and vtterance then those aboue rehearsed, which are proper to vehement affections and mightie possessions.

Martyria.

## Martyria.



Artyria in Latine Testatio, is a forme of speach by which the Drator or Speaker confirmeth some thing by his owne experience.

An example of Eliphaz the Themanite: I haue <sup>Job 3.5.</sup> ~~seen~~ the foolish deepe rooted and suddenly I cursed his habitation.

Another of the Prophet Dauid: I haue ~~seen~~ the wicked in <sup>Psal. 37.35.</sup> great prosperitie, and florishing like a greene Bay tree, I passed by, and he was gone.

Another of the same Prophet: I haue been yong, and now am <sup>verse. 2.5.</sup> old, yet I neuer saw the righteous forsaken, nor his seede begging their bread.

In these examples here shewed, Eliphaz and Dauid do prove that which they speake, by the experience which they had in their time ~~seen~~ come to passe. Likewise <sup>1. Joh. 1.1.</sup> the Evangelist Iohn sayth: That which was from the beginning, which we haue heard, which we haue ~~seen~~ with our eies, which we haue looked vpon, &c.

The Drator by this forme of speach speaketh of things remo-  
ued from the knowledge of his hearers, & alledgedeth his owne te-  
stimoniie, grounded vpon his owne knowledge, <sup>Judges.</sup> The iudge reci-  
seth the causes or cases falling out in his time and determined  
with the consent of the best opinions in his presence or place of  
authozitie.

The Phisition maketh report of his own proue in diseases and <sup>The Phisiti-</sup>  
cures, and sometime doth record them to the great benefite and <sup>ons.</sup>  
good of the posterity.

The Captaine which hath been in many battels, at many sie-  
ges, assaults, defences, and encounters, and hath had experience  
in many stratagems, doth teach yonger souldiers, and confirmeth  
that which he counselleth by his owne testimonie founded vpon  
often proue. <sup>Captaines.</sup>

The traueller maketh descriptions of Citties and Countries, <sup>Travellers.</sup>  
where hee hath beeene, and declareth the sundry fashions, and  
strange manners of far nations and people.

## The vse of this figure.

1. To confirm.  
2. To cōfute.

3. To cause  
delectation.

This forme of speach is of great strength, either to confirme or cōfute, especially if the Drator or speaker be a man of gravity, and knownen credit, whom this figure doth best beseme. Also it causeth a diligent attention and ioyned with delectation: for by nature men take more pleasure to heare the autho: or experiance speake himselfe viva voce, then either to reade his experiance written, or to receive it from others by report and tradition.

## The Caution.

1. Vntruthes  
detested.  
2. Publishing  
lewd profes-  
sions, and  
mitchenous.

This figure being a forme of speach of so great, grane, and necessarie vse, it is so much the more to be regarded that it bee not abused by the vntruth of the testimonie which is wont to be the rote and Fountaine of many vanities, and wicked errors in the World, or by publishing the profe of euill conclusions, whereby the practise thereof may be further increased.

## Apodixis.



Apodixis in Latine Experiencia, and euidentis probatio, is a forme of speach by which the Drator groundeth his saying vpon generall and common experiance, it differeth from Martyria in this, that in Martyria the Drator confirmeth his saying by the testimony of his owne knowledge, in this he inferreth his reason, and confirmation from knownen principles, which experiance doth proue and no man can deny.

Gal.6.7.

An example of Paul the Apostle: We not deceiued, God is not mocked, for whatsoeuer a man soweth that shal he also reape.

Another of Bildal the Shuite: Can a rush grow without mire, or the grasse grow without water?

Another of Salomon: Can a man take fire in his bosome, and his clothes not be burnt: or can a man go vpon coles, and his feet not be burnt? Here in these two examples taken from the experiance of Nature, are the reasons of their conclusions grounded.

Another of the Prophet David: They that go downe to the sea in

in shippes, and occupy their busynesse in great wafers, they see the workes of the Lord, and his wonders in the daepe.

To this place do belong many Proverbs and common sayings which are taken from generall profe and experiance, hence is this saying: Trust not a horses heele, nor a dogs tooth. And likewise this: Fire and water haue no mercy. Briefly the greatest part of all notable sayings and common Proverbs were first framed vpon experiance, and are still supported by it: among which there are diuerse in meeter as this here following and many such like: I haue heard my father say, and eke my mother sing, There is no fishing to the sea, nor service to the king. Which saying is proued most true by the experiance of all times.

The vse of this figure.

**O**f all the formes of speech there is not one more apt, or more mighty to confirme or confuse then this, which is grounded vpon the wrong foundation of experiance, confirmed by al times, allowed of in all places, and subscribed to by all men.

The Caution.

**T**here are diuerse faultes which may be committed in the abuse of this figure: First when the sentence of experiance is not commonly knownen and generally received, for then it breueth a doubt, and proueth nothing. That wheat will turne into darnell is a maxime of husband meu approued: contrariwise that darnell wil turne into wheat, some men say they haue proued it, but others will not beleue it. Also when the saying is partly true and partly false, then is it no good maxime.

### Apomnemonysis. 3.

**A** Pomnemonysis, called of some Dicti commemoration, that is, the rehearsal of a saying: It is a forme of speech by which the Drator reciteth some saying or sentence of another worthy of remembrance and obseruation.

An example of the holy Scripture: O hypocrites Esay, prophecyed well of you, saying: This people draweth neere vnto me with their mouth, and honoureth me with their lippes, but their heart is far from me.

1. Mighty to confirme.

2. To confuse

1. Not com-  
monly known.

2. Not gene-  
rally recei-  
ued.

Matth. 15.7.  
Esay. 29.13.

Another of the Apostle Paul: For in him we live, and moue, and haue our beeing, as certaine of your owne Poets haue sayd, for we are also his generation.

The vse of this figure.

1. To confirm.
2. To confute.
3. To praise.
4. To reprehend.
5. To comfort.

By this place it is, that the Orator for the cause of better confirmation, confutation, consolation, praise or reprehension recitateth some apt sentence, or fit testimonie of approued Authors, and applieth it to his purpose. In diuinity the sentences of sacred Scriptures, and the excellent sayings of ancient and learned fathers, in the profession of the lawes, the recorded opinions and determinations of the most graue and prudent Judges, in the doctrine of Physicke, the rules and directions of the best approued Authors: in the lectures of Philosophy the most high and prudent reasons of the most renowned Philosophers, and so consequently in all others.

The Caution.

1. A good sentence ill applyed.
2. By ignorance.
3. By insolency.
4. Sacred scriptures viley abused
5. By malice.
6. By Satans subtilltie.

The first and chiefe point that is to be obserued concerning this figure by way of Caution, is to take heed that good sayings be not applyed to euill purpose, which commeth many times to passe by mans ignorance, insolency or malice, or by Satans subtilltie. By ignorance men mistaking the sence of the authority alledged, fall into grosse errors. By insolency proud and wanton persons do oft apply sacred sentences to most prophane and vile vses wresting chaste sayings to unchaste sences. By malice, hypocrites and heretikes do most wickedly peruerter the true sence and meaning of the holy Scriptures, as did the Scribes & Pharisyes the law of Moses.

By Satans subtilltie opposed against all truth, which tendeth either to the glory of God or the saluation of man: as may appear in the 4. of Matthew and 6. verse, where he most deceitfully and maliciously abuseth that saying of the Prophet: He shall giue his Angels charge ouer the, with the rest following.

*Antirrhesis.*

Antirrhesis is a forme of speach by which the Orator rejecteth the authority, opinion or sentence of some person: for the error

errore or wickednesse in it.

An example: Job to his wife saying to him blaspheme God Job.2.10. and die, mads this answere saying: thou speakest like a foolish woman.

Another of the Apostle Paul rehearsing the common saying of the Epicures: Let vs eat and drinke, for to morrow we shal die, which he reicteh thus: We not deceived (saith he to the Corinthians) euill words corrupt good manners. 1.Cor. 15.32.

This same forme of speech Christ vseth against Satan Mat. 4, where he reicteh the subtil attempts and false allegations of Satan by the mightie power and truth of his answeres.

The vse of this Figure.

This forme of speech doth specially belong to confutation and To confute  
It is most apt to refell errors and heresies, and to reiect euill errors.  
counsell and lewd persuasions.

The Caution.

**A**So this figure is mighty to cōfute falsehood, so regard ought to  
be had that it be not bēt against the truth, which the enemies  
of the truth are wont to do, as did y Philosophers of the Epicures  
sect at Athens against Paul, saying: what will this babler say? o  
thers sayd, he is a settler forth of strange Gods. Not to be v-  
sed against  
the truth.  
Act.17.18.

## Euphemismus. 5.

**E**Uphefemismus in Latine boni ominis captatio, that  
is, a prognostication of good, and it is a forme of  
spech, by which the Drator either interpreteth an  
uncertainte thing to the better part, or else declareth  
before that some good thing shall come to passe af  
terward, which he speaketh from divine reuelation, or else collec  
teth it by some likely signes and tokens.

An example of the Apostle Paul: I exhort you to be of good  
courage, for there shalbe no losse of any mans life among you,  
but of the ship onely.

To this figure or forme of speech do belong the prophetical bles  
sings of Iacob concerning the happy successe that shoulde come to  
his posteritie long time after. Act.17.22.

But the most generall vse of this figure is to collect by probable

Signes and tokenes the likely effectes of god causes, and to foretell them, as by the god towardnesse of youth to prognosticate the vertue and felicity of the future age, for a god beginning doth promise a god end, a god cause a god effect, a holy life a happy death, whereupon I may say mentioning some god man, and now dead, I speake of him that is in heauen.

## The vse of this figure.

1. To plant hope.
2. To incourage.
3. Compared to signes of serenity.

1. Deceitfull flattery.
2. Malicious fraud.

This figure perteineth properly to consolation, hope and incouragement, and may be compared (in respect of the early signification) to those signes in the firmament which do betoken and prognosticate seruery, or to the prosperous spring, which ministereth hope of a plentifull haruest.

## The Caution,

The greatest abuse that this figure may comit is, when it turneth away from the right and lawfull vse to deceave and seduce by flattery and malice, or by the false interpretation of dreames. The abuse of this figure hath prognosticated and promised to many men felicity, crownes and kingdomes, and haue performed wofull miserie, captiuitie and destruction, and therefore needfull to be forewarned and god to be auoided.

## Ominatio. 6.

Prou. 6.10.



Minatio is sometime taken in god part, and then is it Euphemismus last spoken of, but it is more oft put for the contrary, and then it is a forme of speach, by which the Drator foretelleth the likeliest effect to follow of some euill cause.

An example of Cicero against Antony: If thou followest these purposes, believe me thou canst not long continue.

An example of holy Scripture: How long wilt thou sleep O sluggard, when wilt thou arise out of thy sleepe, &c. Therefore thy poverty commeth vpon thee as one that travelleth by the way, & thy necessity like an armed man. By this figure the Drator foretelleth beggery to the slothfull, shame to the proud, mischiefe to the quareller, and the gallowes to the thiefe.

The

## The vse of this Figure.

**T**his figure tendeth to the commination and warning of the hearer, whether it be applied against him, or against any other. The principall effect whereof is, that by the consideration of the euill end foreshewed, y<sup>e</sup> cause of that euill effect is oftentimes by grace and wisedome auoide.

To forewarn by threatening likely effects.

## The Caution.

**T**his forme of speech is abused diuerse wayes: first when it riseth from anger and malice without any likely conjectures gathered from causes, such as men do commonly utter in their rage, making malicious prognostications against the parties with whom they be angry, as that they wil be hanged, or that the Devill will one day fetch them, it would be a very wofull world if all such Prognostications should proue true: but for as much as they seldom take effect, the malicious planet is generally condemned, and the false Prognosticator is commonly derided.

1. Furious foretellings differ little from malicious wishes.

Secondly, this figure is abused by prognosticating the infortunate life or death of men by the time of their birth: as collected by constellation, and influence of some malicious Planet.

2. Foretelling destinies by the birth time.

Thirdly it is abused by foretelling of ill fortunes, and that either by Phisognomy, or Palmistrie, which are nothing else but mere illusions and vanities moze worthy to be abhorrred, than to be beleued.

3. By Phisognomy and Palmistry.

Fourthly, by false prophesies, fained by the vanity and wickednesse of men, foreshelling the death of great men, the mutation of kingdomes, the great mortallity of men, and the utter confusion of all the world with the p[re]dicted and foreshamed times, as the yeare, the day, and sometime the houre, which haue so often failed, and proued false. that wise men will beware how to beleue them.

4. By Hypocrisie.

Fiftly, it is wont to be abused by foolish obseruations of certaine accidents, as to gather conjectures of some trouble, losse, death of some frendes, and such like, by dreames, by blæeding of the nose, by spots vpon the hand, by the stumbling of a horse by the death of bees, by a hare crossing the way, and by an infinite number moze of such like vacertaine signes and false causes of conjectures.

5. By accidents & dreams.

## Diatyposis. 7.



Iatyposis is called in Latine *Informatio & Testamentum*: in Rhetorick it is a forme of speach, by which the speaker or Orator commendeth certaine profitable rules and precepts to his hearers and to the posterity.

Prov. 5.1.2.

An example of Salomon: My sonne hearken unto my wisedome, and incline thine eare unto my prudence, that thou maist regard counsell, & thy lips obserue knowledge. &c.

Tim. 3.

Another: My sonne keepe thy fathers commandements, and forslake not the law of thy mother. After these presepts, he addeth the rules, and partes of his counsell: Joseph geueth instruction to his brothers what answere they shuld make to Pharaoh.

1. Pet. 3.

Paul delivereth rules to Timothie concerning Bishops, Deacons, widowes and seruants.

Exodus 18.  
21.22.

Peter geueth good precepts to wiues concerning their subiectiōn to their husbands, and their modestie in apparell.

Another of Iethro giving rules to Moses for the election of Judges, saying: Moreover prouide thou among all the people, men of courage, fearing God, men dealing truely, hating covetousnesse, & appoint such ouer them to be rulers ouer thousands, rulers ouer hundreds rulers ouer fifties, & rulers ouer ten, and then let them iudge the people at all seasons, &c.

Authority  
required.

The vse of this figure.

The practice and vse of this forme doth necessarily require gravity and authoritie in the speaker and rule giuer: Examples hereof are the Patriarks, Apostles, Lawmakers, magistrates, parents & gouernours, for from these (as conduits of wisedome, ordeined by almighty God for our direction) we receive the hole, some rules and profitable counsell of life, by which we are guided through y wildernesse of this life illuminated in the middest of our darkenesse, and supported from falling into wilful confusion. By this forme the wisedome of the Creator giueth preceptsto his creatures, Patriarks to their posterity, Prophets to their people, Princes to their subiects, Parents to their children, and old age to tender youth.

The

## The Caution.

**T**his forme of speeche becommeth faultie and vnlawfull, by  
 the corruption of men, abusing their wittes as by giuing vn-  
 gratiouse and euil counsailes, or their authoritie by making vn-  
 godly lawes and edicts, or by commanding & persuading things  
 blameworthy as did Rebeccah, commanding and counselling her  
 sonne Iacob to steale his fathers blesyng, and thereby to preuent  
 Esau his elder brother. Briefly this forme of speech is abused by  
 false prophets and teachers, by wicked Princes, vngodly parents,  
 and vngratious counsellers.

1. Wicked  
counsell.2. Vnrighte-  
ous pre-  
ceptes.3. By whom  
it is abused.

## Antisagoge. 8.

**A**ntisagoge is a forme of speech by which the Drator ioy-  
 neth to a precept, of vertue, a promise of reward, and to  
 the contempt of a precept, he denounceth a punishment,  
 whereof this example of Moses may sufficiently shew  
 the forme, where he saith: If thou shalt obey the voyce of þ Lord  
 thy God, and obserue and do all his commandements, which I  
 command thee this day, then the Lord thy God wil set thee on hys  
 aboue all the nations of the earth. And all these blessings shall  
 come vpon thee, &c. But if thou wilst not obey the voyce of þ Lord  
 thy God, to keepe and do all his commandements, and his ordi-  
 nances, which I command thee this day, then all these curses shal  
 come vpon thee and ouertake thee, &c.

Deu. 18. 1. 2.

Vers. 15. 16.

## The vse of this figure.

**T**his forme of speaking doth alwaies carry with it a mightie po-  
 wer and force to moue men to the obedience of lawes and pre-  
 ceptes: for by the promise it worketh a hope of that which men  
 desire, and by the threatening it moueth hate, and by them both an  
 obedience of that which is commaunded: what forme of speech in  
 this respect can do more, or what so much?

## The Caution.

**T**his figure is then abused when promises of rewards or threaten-  
 ing of punishment, are vsed to moue and further the obedi-  
 ence of vnlawfull preceptes, or the performance of wicked coun-  
 sell. As did Balake the King of the Moabites, promising Balaam

 1. To plant a  
hope.  
2. To moue  
a feare.  
3. To per-  
suade to ob-  
edience.
1. Vnlawfull  
allurements

2. Wicked threatenings. promotion of honour and great gifts to curse his enemies the Israelites. And as did Nabucodonezer threatening all that would refuse to worship his golden image, should be cast into a fire furnace. These two examples may suffice to shewe how much the wicked abuse their willes, in wicked precepts, their wealth in allurements, and their power in terrors, all which tend to the abuse of this excellent forme of perswasion.

### Paradiegesis.

 Aradiegesis is called in latine Narratio quæ sit obiter atque in transitu, and properly in Rhetorickē it is called a forme of speach by which the Orator telleth or maketh mention of some thing, that it may be a fit occasion or introduction to declare his further meaning, or principall purpose, which is a speciall and artificiall forme of insinuation. A verie apt example we haue in the 17. of the Acts, of Paul who tooke an occasion by the Aultar which he saw in Athens as he passed by, both to reprove the idolatry of the Athenians, and also to teach them the true worship of the living God. The Euangelist Luke doth thus record it: Then Paul stood in the midst of Mars stræt, & said: Ye men of Athens, I perceiue that in all things ye are too superstitious, for as I passed by, I found an aultar wherein is written vnto the unknowne G D D, whom ye then ignorantely worship, him shewe I vnto you, God that made the worlde, and all things that are therin, seeing he is Lord of heauen & earth, dwelleth not in temples made with hands, neither is worshipped with mens hands, as though he needed any thing, seeing he giueth to all life and breath and all things, and so consequently, he proxedeth to the full declaration of his purpose.

The vse of this figure.

It is verie necessarie to foresee that the narration may be like to the purpose that shall follow, and then this figure becommeth as it were an artificiall & cunning key of speach to open the doore of occasion wherby y purpose & desire of the mind do find an apt and easie enterance into the desired libertie of vtterance, and the way that is thus prepared, is both readie, profitable, and worthie of singular praise, and no doubt a speciall point of wisedome.

The

## The Caution.

If the occasion be vnlike and vnfit for the matter of the drift 1. Unlike.  
And desire following, it is a great deformite to this figure, and  
bewrayeth the imperfection of the speaker. 2. Vnfit.

Also in this respect regard ought to be had, that this forme of  
speach here described be not abused to find out a fit occasion either  
for a malicious quarrell, an envious detraction or a foolish tale.

Occasion.  
3. Of quarel.  
4. Of detrac-  
tion.  
5. of a foolish  
tale

## Pareuresis. 10.

**P**areurusis, in latine Adinuentio, and Excogitata excusatio, is a forme of speach by which the speaker alledgedeth a premeditated excuse conteining reasons of such might as are able to vanquish all obicctions. A most artificiall example hereof is found in the answere of Aeneas to Dido, in the 4. booke of Aeneidos, whereof I haue gathered the summe both of the obicctions of Dido, and of the answeres & excuses of Aeneas, and haue put them into partes as they stand in the Author, and first of her obicction, then after of his excuse and answere.

First, she obiecteth by her suspition gathered from probable tokens and very likely signes, his vnkinde and wicked purpose to steale away from her, to whom she declareth her most fervent loue, charging him with his promise faithfully plighted to her.

Secondly, she telleth him that for his sake, she is hated of foraine Princes, and despised of her owne people, that for his sake her high and exalted fame were utterly lost.

Thirdly, she declareth that for his sake the danger of conquest both of Carthage and her kingdome were most like to ensue, if he shoulde wilfully persist, & wickedly proceed in this his evil purpose, which did most wofully and grieuously appeare vnto her.

To whose obicction Aeneas maketh an answere consisting of many parts as followeth: First, he confesseth her kindnesse, goodnesse, and liberalitie. Secondly, he utterly denieth that ever his entent was to depart by stealth. Thirdly, he telleth her that wedlocke was never his meaning, nor his comming. Fourthly, he saith, y he greatly desireth to restore his ancient citie of Troy.

Fifthly,

Fiftly he alledgedeth that þ Oracle of Apollo calleth him frō Cartage to Italy. Sixtly, he argueth from equall comparison, that if she might take delight and pleasure to dwell in Cartage her native Citie and country, why might not the Troyans likewise repaire to the land which they most lōged after? Seuently, he sheweth her that his fathers ghost doth every night warn him away. Eightly, that he did wrong to his sonne Ascanius, to withhold him so long from Italy, his promised inheritance. Ninthly, he signifieth that by a message from God himselfe, both appearing to his eyes and sounding in his eares, he is commanded to remoue and depart from thence, and therfore wisheth her to content her selfe, and cease her wailing for his loue which might not preuaile, and therfore in vaine.

To repel surmised accusations.

To answere vndeasonable requests.

False excuses need no examples.

#### The vse of this figure.

This signre is a singular frame, and forstresse of speach, able to repell all the violence and force either of vntrue and surmised accusations, or vndeasonable requestes: or a ready fountaine to quench all vehement expostulations, and burning complaints of vnkindnesse vnjustly conceiued.

#### The Caution.

The true and lawfull vse of this figure, is opposed by fained and false excuses, whereof there be too many examples in the world, and therfore the lesse need here to put an example.

### Philophroneſis. 11.

**P**hilophroneſis in latin Benevolentia, and Exceptio benigna, is a forme of speach by which the speaker perceiving the might of his aduersary to be too great and too strong against him, vseth gentle speach, faire promises, and humble submision, to mitigate the rygoz and crueltie of his aduersary: we haue a notable example hereof in Iacob: who fearing the malice and might of his brother Esau, vsed this meanes to appease his rage and crueltie. He commeth before his family, asone as he saw Esau, he shewed a signe of dutiful submision, he bowed himselfe seuen times most humbly before he came neare to him, calling him his Lord, and himselfe his seruant, his family also

children came likewise in seemly and suppliant order, and humbled themselves at his presence, yelding obeisance and reverence unto him, by meanes whereof the fiery and flaming wrath of Esau was turned into teares of compassion.

The lyke example of submission there is in the third Chapter of Iudith, where the Embassadores of the Israclites, do deliuer their humble submission to Olophernes. in these words saying: Behold we are the seruants of Nabucodonozor the great King, we lye downe before the, vse vs as shall be god in thy sight, behold our houses and all our places, and all our fieldes of wheate, and our flockes, and our heards, and all our lodges and tabernacles lye before thy face: vse them as it please thee. Behold, euen our Citties and the inhabitants thereof are thy seruants: come and take them as it seemeth god to the. So the men came to Olophernes and declared them unto him after the same maner.

The vse of this figure.

**T**he vse of this figure is of a singular vertue, both in respect of ciuill policie and spirituall wisedome, in respect of ciuill policie it often appeaseth the malice of enemies, mollifieth the cruell hearts of tyrants, saueth the life of innocents, and preuenteth the destruction of Cities and countries, which the histories of times do sufficiently confirme. In respect of spirituall wisedome this forme of humble submission of man to his high iudge, & imperiall prince moueth compassion, forneth away his heauy displeasure, and obtaineth grace and mercy. If Achab being a wicked man found fauour in Gods sight to escape present punishment due to his iniquitie, onely by humbling himselfe before him, how much more shal god men in the true and contrite humilitie of reuertance preuaile with the same God, who never desireth the death of a sinner, but rather that he may conuert and liue?

The Caution.

**T**he counterfeit submission of hypocrites is opposed to the true vse of this figure which is wel obserued by Iesu Sirach, who described it thus: There is some (saith he) that being about wicked purposes do bow downe themselves, and are sad, whose inward part burne altogether with deceipt. And also he sheweth

i. Fained  
submission.  
Eccle. 19.25.

2. Counter-  
faſtful mifſi-  
on may pra-  
eſent chief

that ſuch a one under colour of humble ſubmiſſion, will execute  
his malice upon the before thou ſhalt be able to prevent him.

### Syngnone. 12.

**S**yngnone in latin called Ignocentia, is a ſorme of ſpeach  
by which the Drator or ſpeaker being a patient of ma-  
ny and great iniuries, or of ſome one great and gree-  
vous wrong, pronounces pardon and forgiueneſſe to  
his adueryſary, who was the worker of all his miserie.

An example of our Sauour Christ on the croſſe, praying for  
his enemies, ſaying: Father forgiue them, for they knowe not  
what they do.

Another of Steuen the Martyr at his death, who cryed with a  
loud voice, ſaying: Lord late not this ſinne to their charge.

Another of Paul: To whom ye forgiue any thing, I forgiue  
alſo.

#### The vſe of this figure.

**T**he vſe of this figure doth aptly ſerve to commend the clemen-  
cie, charitie and mercy of the ſpeaker, and alſo to note the im-  
pietie of the malefactor, and that ſignificantly in the forme of re-  
miſſion, for a pronouncing of pardon and forgiueneſſe, is neuer  
without a note and ſignification of iniury.

#### The Caution.

**I**n the vſe of this figure it is neceſſarie and alſo a ſpeciall poynt  
of wiſedome to take heed, that forgiueneſſe be not graunted,  
where punishment or correction is needfullly required, for too great  
a lenitie and readinesſe to forgiue, is the manifest ſupporting of  
impunitie, whereupon the common proverbe did firſt riſe: That  
ſwifh pitie, vndeeth many a Critie.

Also it is a part of charitie, to regard that this forme of ſpeach  
be not uſed to raife a false ſuſpicion, or an iniurious accuſation,  
which is done by proclaiming or pronouncing forgiueneſſe to  
him which hath done no iniury, as for to ſay: God forgiue him.  
This ſaying is a kunde of accuſation, and ſufficient to raife a ſu-  
ſpicion, and yet expreſſeth nothing.

Epicrifs.

To commēd  
the charitie  
of the ſpea-  
ker.

To accuse  
ſignificant-  
ly.

1. Too great  
ſufferance, &  
too much  
remiſſion  
are ſuppor-  
ters of impu-  
nitie.

2. A cunning  
accuſation  
to raife ſu-  
ſpicion.

## Epicrisis. 13.

**E**pocrisis in latine Adiudicatio, is a forme of speach by which the Orator reciting a sentence or saying of some Author, addeth and delivereth his opinion or judgement vpon it, and that either in the praise or dispraise of it, or in giuing light to it, which is best performed in a short addition.

In praise, as when the Orator having recited some notable saying of an Author worthie of obseruation, he addeth his commendation to it, commanding it for the excellency, in respect of the wisedome, equitie, holinesse, comfort, pleasantnesse, or profit contained in it. In dispraise, as when the Orator delivereth his judgement vpon a saying which seemeth to him euill, and worthie of that note, dispraising it in the respect of the folly, iniquitie, profphanesse, vntruth, or absurditie which it containeth.

In giuing light to it, as when the Orator perciuing y<sup>e</sup> words, or sentence of an Author to be obscure or ambiguous to his hearer, sheweth his knowledge, judgement, or opinion vpon it, wherby he maketh that plain and evident, which was before darke and hard to be vnderstood.

An example of our Sauour Christ, saying: Ye haue heard that it was sayd to them of old time, Thou shalt not commit adultery, but I say vnto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her alreadie in his heart. Mat. 5.27.

Philip enterpretheth a place of Esay to the Eunuch. Act. 8.35.

The vse of this figure.

This figure in respect of the praise which it giueth to a sentence or a doctrine, causeth attention and loue, attention when the praise go before the sentence, loue when it follow after. In respect of the dispraise it worketh the contrary, except when the saying is first odiously noted to procure attention to the large declarati<sup>n</sup> on following.

In respect of interpretation, or addition of lightsome glosses, it is an ordinary meane to annoyd errors, and a lanterne of light to direct in the darknesse of speach.

1. To cause attention.

2. To make darke sense evident.

## The Caution.

The most vsoall and common abuse of this figure, groweth either of ignorance or envy, for ignorance often commendeth that which deserueth hatred, and envy is ready to detract and diminish the estimation of god things. And as concerning the addition of light to the sense, ignorance is alwaies a deceitfull guide to lead the iudgement into errors.

## Paramythia. 14.

**P**aramythia, in latine Consolatio, is a forme of speach which the Dyator vseth to take away, or diminish a soule conceived in the minde of his hearer.

An example of Aeneas in Virgil, and thus translated.  
O mates (quoth he) that many a wo haue bid, & borne ere this,  
Worse haue vre seene, and these also shall end, vven Gods vwill is.

Another of Eliphas the Themanite, who hath in his example left an excellent precedent for a profitable forme of consolation. First, he obserueth oportunitie, saying til time had made a preparation for the salue of consolation, and then he commeth as a most prudenter and diuine Physician, and ministreth his medicine of spirituall comfort, in these words saying: Blessed is the man whom God correcteth, therefore refuse not thou the chastening of the almighty, for he maketh the wound, and bindeth it vp, he smiteth and his hand maketh whole. After this he addeth many branches of Gods mercy, louing kindeste, and fatherly protection towards his children, and therupon concludeth that Job ought to apply all these considerations to himselfe, as most precious medicines able to minister consolation and strength to his fainting spirit.

## The vse of this Figure.

The vse of this figure is great, and most necessarily required in this vale of misery, where mens harts are often fainting, and their mindes falling into despaire, for so great are mens losses in this fraile life, and so little is their fortitude to beare them, that they fall downe in their weakeesse lying still opprest vnder their heauy burthen, neuer able to rise againe, without the strengthe of consolement.

comfort and consolation: for so great is the infirmitie and frailty of man being left alone to himselfe in affliction and misery, that he is compared to the ware that melteth at the heate of the fire & to the smok y is driven away with y power of y wind. Against this weaknesse, consolation ministreth strength & restozeth men to life and ioy, that were dying in misery and sorrow.

## The Caution.

**T**he first point of care and regard in the vse of this figure, is to take heede that consolation be not applyed where correction and communiation be more needfully required, as they do meete, which apply the vse of comfort to hypocrites and scorners of Gods iudgements.

Secondly, that it be not ministred out of season, as either to sone, when the wound is new made, and the bloud running swistly in the stremme of effusion, I meane the sorrow newly begun, and the affections confounded with the beholding, and consideration of the wofull losse or miserie: or too late, as when the sorrow is either forgotten, or wel asswaged, for then it may by a needless remembrance rather renew and call againe the sorrow nyc at an end, then vitterly quench it.

Thirdly, that it be not vnp proper and impertinent to the cause and necessitie to which it is applyed.

Fourthly, that it be not weake by reason of the foundations consisting only in Philosophy and humane wisedome which do many times rather increase sorrow then diminish it: these and many mo such like faultes offending against the true forme of consolation ought most carefully and diligently to be shunned, otherwise the vse of consolation shall take small effect.

## Eucharistia. 15.



Eucharistia in Latine Gratiarum actio, is a forme of speech, by which the speaker geueþ thankes for benefites received.

An example of Cicero: To th e   Caesar we  
gine most harty thankes, yea great thankes we  
yeld to thee.

Another of our saviour Christ: Father I thanke thee for that thou  
hast heard me.

1. Consolati-  
on among  
scorners un-  
der the law.

2. Opportuni-  
ty necessary  
to be obser-  
ued.

This forme of speach is vsed much with acknowledging the benefites received, and the unworthinesse of the receiuer, whereof we haue an example in Iacob the Patriarch, where he saith in these words: I am not worthy of the least of all thy mercies, and all the truth which thou hast shewed vnto thy servant, for with my stasse came I ouer this Jordan, and now I haue two dyones.

Gen. 32.10.

Psal. 116.

Sometime it is ioyned with a confession of the vnablenesse of the receiuer to requite the giuer, after the example of Dauid, where he saith: What shal I giue vnto the Lord for all the benefites towards me? or, for all the benefites which he hath bestowed vpon me?

The vse of this figure.

1. To extoll the goodnes of the giuer.
2. To declare the grauitude of the receiuer.
3. To com-mende the benefite receiued.

Many abuses

This forme of speach tendeth to two speciall endes, to extoll the goodnesse of the giuer by whom the speaker or thankesgiuer hath been faoured, relieved, enriched, aduaunced, instructed, pardoned or protected. And to expresse the mindfull grauitude of the receiuer, who by his giuing thankes declareth that he hath neither buried the benefite, nor forgotten the giuer, but setting them both before the eies of his mind, acknowledgeth his boundē duty towardes so great fauour and goodnesse, and that he ought therefore both to loue the fountaine with his heart, and to praise him with his mouth.

The Caution.

To giue small thanks for great benefits argueth ingratitude or folly: and contrariwise to yeld great thankes for trifles betokeneth flattery: To repeat thanks openly without some fit occasion inducing to it, is a point of folly. So in giving thankes to name the benefites, namely if they be very small and scarce worth thanks, is an absurdity in the speaker, and a disgrace to the giuer: to giue scornful thanks for frendly gifts is a most wicked and impudent ingratitude: To giue compelled thankes doth accuse the receiuer either of ingratitude, or of forgetfulness.

### Proethesis. 16.

Proethesis is a forme of speach by which the speaker defendeth by his answere, containing a reason of that which he hath said

said or done, prouing thereby that he ought not to be blamed.

An example of Job, who being accused & rebuked of his frends of impaciency and anger, of sinne and folly, replyeth thus: O that my grefe were well weied, and my miseries layed together in the ballance: and by and by after he addeth, saying: Doth þ wild asse bray whē he hath grasse, or loweth þ Dre whē he hath fodder?

Verse.5.

In this forme of speech our Sauicur Christ doth many times defend his doings against the accusatiō of his enemies: as, for hea-  
ling the man with the withered hand on þ Sabbath, he saith unto them: Is it lawful to do good or to evil on the Sabbath? to save a man or to destroy him: And also in Matthew: Which of you ha-  
ving one sheape, if it fall into a pit on the Sabbath, wil not pull it out and raise it vp?

Mar.3.4.

In like manner he defendeth his Disciples being accused for pulling the eares of corne on the Sabbath day, by alledging the example of David eating the shew bread in his great hunger. Se-  
condly by shewing his authority being Lord of the Sabbath. And thirdly by citing a sentence of Ose, which he thus applyeth: If you knew (saith he) what this meaneth, I will haue mercy and not sacrifice, you would not haue condemned the Innocentes. And being also accused by his enemies for eating and drinking with Publicans and sinners, he answereth saying: They that are whole neede not the Phisition, but they that are sick: And also I am not come to call the righteous but sinners to repentance.

Ose.6.7.

Math.9.12.

13.

### The vse of this figure.

This figure is a forme of confutation, and is commonly vsed in  
the defence of lawful sayings, and actions, and also to confute  
vntrue surmises, and false accusations.

1. To excuse.  
2. To defend.  
3. To confute

### The Caution.

¶ the vse of this figure it is the part of the Draffor to looke to the lawfulness of þ cause before he taketh it in hand to defend: for to maintaine wicked sayings or lewd dædes is a manifest iniquity. An example whereof we haue in Roboam Salomons sonne, who both vnwisely and vnjustly defended the rigor and oppression of his gouernment, making this cruel answere to his people that complained: My Father (saith he) chastised you with roddes, but I will chastice you with scourges.

2. Reg.13.14.

Also to regard that his answere may containe a sufficient reason, and not to alledge will for reason, or answere as Pilate did to the Jewes, finding fault with his superscription, that I haue written (saith he) I haue written.

## Epiphonema. 17.



Piphonema is an exclamation of a matter uttered, or approued, conteining the summe and conclusion thereof: And first of a matter uttered.

An example: So weighty a matter it was to set vp the Romane nation.

A&.19.10.

Another of the holy Scripture: So mightily grew the word of God and preuailed.

Math.19.27

Of matters approued, an example of Peter saying thus to his Lord: Lo, we haue forsaken all and followed thee.

Mar.7.37.

Another: He hath done all things well: he hath made both the deafe to heare, and the dumbe to speake.

The vse of this figure.

1. To admire & commend.

2. To signify consent.

1. Folly.  
2. Rashnes.  
3. Malice.  
Act.12.22.

The vse hereof serveth properly to signify the consent, well liking, or admiration of the speaker in respect either of the words uttered, or of the matter approued: for which cause it may be called the Rhetoricall plausus, for it euermore endeth with a proclaimed liking, or much maruelling, that is to say, an amplifying of honesty, wickednesse, pleasure, dignity, profit, losse.

The Caution.

On the vse of this figure prudenter discretion, and exact iudgement are necessarily required, lest folly or rashnesse do acclaime either vainly without cause, or wickedly without respect of equitie and due consideration: as did Davids enimies, crying, there, there, so would we haue it: or as did Herods hearers, shouting and saying: the voice of a God and not of a man:

## o. FIGURES OF CONSULTATION.

Figures of consultation I call such, which by reason of their forme and interrogation seeme to consult and deliberate with the

the hearers, the figures of this order are of great strength and force in an oration, and as it were the principall motion and life thereof: they quicken the dulnesse of the hearer, they cause attention, and do urge the hearer to the consideration of the answere, or to the expectation thereof: they are mighty, and also most apt to confirme or confute, to praise or dispraise, to accuse or defend, and briefly they are most fit formes for a most earnest and vehement oration.

### Interrogatio.



Interrogatio, a demanding or asking, of which there be two kindes, the one simple and plaine, which is, when we aske with desire to receiue an answere; as did the Mariners of Ionas: Tell vs (say they) for whose cause are we thus troubled? what is thine occupation? and whence commest thou? what countrieman art thou? and of what nation? And as y wise men did, saying: Where is he that is borne king of y Jewes? The other kind of interrogation is figuratiue, and it is when we aske not with intent or desire to receiue an answere, but onely because we would thereby make our speech more sharpe and vehement, and much better further our purpose: and this forme of speaking may serue very wel and aptly to expresse any affection, as may appeare in these examples following.

1. Interrogation plaine.

1. Loue: How faire art thou? and how pleasant art thou O my loue? Another example of David: O how swete are thy wordes unto my throat! Come.6.6. Psal.119.

2. Interrogation figuratiue.

2. Hatred: Why wilt thou hane pleasure in an harlot? Prou.5.

3. Desire: How long farriest thou Lord?

4. Anger: How long Catilene wilt thou abuse our patience?

Another of our Sauour Christ: O faithlesse & crooked generati- Mat.17. on, how long shall I be with you? how long shall I suffer you?

5. Admiratiōn, Virgil: What is it that the grædy hunger of gold doth not urge and compel mortall men to attempt?

6. Doubting: What shall I do, whither shal I go, to whom shal I flee for succour?

7. Wishing: Shal I not see him before I die? yis, I would I might.

8. **H**orrow or pittie: Whyn dyed not I in my birth? why set they me upon their knees, and gaue me sucke with their brestes?

9. **D**espaire, as Simon in Virgil: Alasse (saith he) what ground, what sea may me (now w<sup>e</sup>rech) receiue? what shall I do?

This figuratiue demaund hath many and diuerse kindes differing among themselves as their descriptions and examples shall declare.

### Erotema. 2.

Esay, 57.

**E**rotema is a forme of speach by which the Drator doth affirme or deny something strongly.

Job, 21.

**E** An example of Esay: Are you not children of Adultery and a seed of dissimulation?

Job. 8.3.11.

Another: Is not thy wickednesse great, and thine vngratious daedes abominable?

Another: Doth God peruerre the thing that is lawful, or doth the Almighty peruerre justice? can a rush be greene without moiture, or may the grasse grow without water? that is to say, it cannot.

#### The vse of this figure.

2. To cōfirm.  
1. To cōstitute.

**T**his figure giueth to speach not onely life and motion, but also great strength and a coragious countenance, which is much commended in the supporting of good causes, and also very necessary to countenance truth and verity: and it may aptly be compared to the point or edge of a weapon, wherewith the Champion defendeth himselfe, and woundeth his enemie.

#### The Caution.

3. Subtilty or craft.  
1. Impudent boldnesse.

**T**his figure is most commonly abused by subtilty and impudency, as either in accusing falsly, or in denying shamelesly.

### Pyrama. 3.

**P**Yrama is a figure by which the Drator doth demaund many times together, and vse many questions in one place, whereby he maketh his speach very sharpe and vengea-

vehement, and it differeth from Erotema, soasmuch as that may be answered with one word either graunting or denying, but this not without many. Cicero for Roscius: In what place did he speake with them? with whom did he speake? did he hire them? whom did he hire, and by whom? To what end, or how much did he give them?

An example of the sacred Scripture: Will the Lord absent Psal. himself for ever, and will hee be no more intreated? Is his mercy cleane gone for ever? and is his promise come utterly to an end for euermore? hath God forgotton to be gracious? and will hee shut vp his louing kindnesse in displeasure?

The vse of this figure.

This figure serveth fitly for pittifull complaints, provocations, insultations, confirmations, and such like: and like as the former, it is mighty to confirme, to confute, to prouoke, to cause attention, to moue affections, and it is well and aptly represented in the conflict of battaile, as in the manifold strokes of the sword, thicke volies of arrowes, and in the thundring peales of cannon shot.

The Caution.

Plaine meaning & iust dealing would that this figure should not be vsed to deceaue the hearer by the multitude of questions, and thereby to countenance falsehood and oppresse the truth: as doth the fallace in Sophistrie, called Plures interrogations.

### Hypophora. 4.

Ypophora is a forme of speach by which the Drator answereþ to his owne demand.

**H**An example of the Prophet Esay: Whom hast thou defied and blasphemed: against whom hast thou lifted up thy voice, and exalted thy proud looks? Euen against the holy one of Israel.

Esay.37.

Another of the Apostle Paul: Shall we continue in sinne, that

¶ y

1. To com-  
plaince.
2. To moue  
pittie.
3. To pro-  
uoke.
4. To insult.
5. To confirme.
6. To confute.
7. To cause  
attention.
1. To deceiue  
by fraude.
2. To oppres  
by multitude

grace may abound? God forbid.

An example of the Author to Herennius. Our auncestors if they condemned any woman of one offence, they deameid her by plaine iudgement to be conuictid of many: by what reason? for whom they iudged unchast in life, they esteemed also guilty of poysoning: why so? because it must needes be, that she which addiceth her body to unlawful lust doth feare many: who be they? her husband, her parentes, and others to whom she feeth the infamy of her dishonesty doth concerne: what then? it must needes be that by any meane she may, she will indeuor their destruction, whom she feareth so much: wherefore? because there is no honest meane to hold her backe, whom the greatness of the offence maketh fearfull, intemperancy bold, and womans nature rash. What iudged they of her which was condemned of poisoning? Also of necessitie unchast of body: wherefore? because nothing might sooner moue her to that wickednesse then dishonest loue and intemperat lust. Forasmuch as they thought that the body of that woman could not be chaste whose mind was corrupt: what did they not observe the same in men? no: why so? because any desire doth thrust men forward to any one mischiche, one desire leadeth women to all mischiefs.

Another example of the same Author: Our elders did wel provide this law, that it should not be lawfull to put to death any King whom they should take in battaile: why so? because it were against reason and equity to imploy that power which fortune hath giuen to vs, in the punishment of those whom the same fortune had a little before placed in a most high and honorable estate: what for that he brought his army as an enemy? I do so forget it: why do you so? because it is the part of a constant and valiant Captaine to estaine them his enemies which do contend for the victory, and to iudge them men which are overcome, to this end, that fortitude may diminish warre, and humanity encrease peace: but would he haue done the like if he had won the field? I am perswaded he would not haue been so wise: why then dost thou spare him? because I haue alwaies vsed to contemne, and not to imitate such folly.

The

## The vse of this figure.

This exornation is an excellent ornement of speach, and verie 1. To retaine  
conuenient to garnish eloquution, for that it reteineth y minde attention.  
of the hearer in attention, as well with the comelinesse and grace  
of speach, as with the expectation of the reasons and answeres en-  
suing.

## The Caution.

The principall respect that ought to be had in this figure, is to  
take heed that the questions be necessary, and the answeres di-  
rect, and furnished with sufficient reasons: and therefore both in  
the invention, and also in the vse of this exornation, there is ne-  
cessarily required both wit and iudgement, lest it fall into a bare-  
nesse of matter, and want of due forme.

1. Needlesse questions.
2. Indirect or weake an-  
sweres.

## Aporia. s.



Poria is a forme of speach by which the speaker sheweth that he doubteth, either where to begin  
or the multitude of matters, or what to do or say,  
in some strange and doubtfull thing. Cicero for  
Roscius; Of what shall I first complaine O Jud-  
ges? or where shall I first begin? Of what or of  
whom shall I call for helpe, of the immortall gods, or of the Ro-  
mane people? or shall I most pitifully craue your defence, who  
haue the highest authoritie?

Another example of the same Author: whether he tooke them  
from his fellowes more impudently, gaue them to an harlot more  
lasciuiously, remoued them from the Romane people more wic-  
kely, or altered them more presumptuously, I cannot wel declare.

Sometime the speaker vseth many doubts, together, thus:  
Where shall I seeke? where shall I search? whom shall I aske?  
which way shall I go?

Sometime he doubteth what word to vse, I know not what to  
terne it, folly or forgetfulnesse, ignorance or wilfulnessse.

## The vse of this figure.

This figure most properly serueth to deliberation, and to note  
the perplexitie of the minde, as when a declaration is neces-  
sarily required, and the knowledge either through multitude of perplexitie.

1. To delibe-  
rate.
2. To signifie

O iy.

The Garden of Eloquence.  
matters, or ambiguitie of things can direct nothing, or say very little.

The Caution.

1. Too many doubts.
2. Needlesse doubts.
3. Tokens of ignorance.

**V**VOught in the vse of this figure to take heed that we put not too many doubts, or to doubt where there is little need, or none at all, lest the speaker sheweth himself to be very simple, ignorant, or very forgetfull, according to the saying: *Qui dubitat aut miratur, nescire videtur.*

*Anacenosis. 6.*

**A**NACENOSIS, is a forme of speach by which the Orator seemeth to aske counsell of his aduersary, or to deliberate with the Judges what is to be done, or what ought to haue bene done.

An example of Cicero: *What should I haue done Judges, for I know I needed not your helpe there, but you in a maner mine, should I haue contended with priuate weapons against the peoples Tribune?*

Essay 40.

Another example of Esay: *To whom will you liken God? Or what similitude will you set vp vnto him? Shall the caruer make him a carued image? or shal the Goldsmith couer him with gold?*

Gallat 2.

Another of the Apostle Paul: *This would I learne of you, received ye the spirit by the workes of the law, or by hearing of faith preached?*

The vse of this figure.

1. To deliberate.
2. To comprehend.
3. To retell.
4. An il cause to be excluded.

This figure like as Aporia perteineth to deliberation, and also scrueth fitly to reprehension, and confutation.

The Caution.

**I**Obusing this figure, it is necessary and good to haue an honest and an upright cause, so true that the aduersary may not deny it, and so iust that the Judges may not condemne it, without oppressing of manifest equitie.

**FIGVRES OF PERMISSION. 9.**

Figures of Permission, or Concession, are such formes of speach as do after a sort commit the cause in hand, or matter in controverie to the consideration and iudgements of others, as either of the

the judges or of the aduersaries, and these formes do serue most specially to confirmation.

### Synchoresis. 1.



Ynchoresis, is a forme of speach by which the Dya-  
tor trusting strongly to his cause, giueth leaue to  
the Judges or to his aduersaries, to consider of it  
with indifferencie, & so to iudge of it, if it be found  
iust and good, to allow it, if euil, to condemne and  
punish it.

An example of Cicero: But now Judges I leaue the whole, and the most lawfull right of my cause, which I haue declared, and commit it vnto you to iudge and determine it, as reason and wisedome shall direct you.

Another example of Iob: If I haue walked in vanitie, or if my Iob. 32.  
sone hath made hast to deceiue, Let God wey me in the iust bal-  
lance, and ye shall know mine upzightnesse if my steppe hath tur-  
ned out of the way, or my heart hath walked after mine eye, or if  
any blot hath cleaved to my handes: let me sow, and let another  
eate, yea let my plants be rooted vp. Hereby Iob sheweth wherein  
his upzightnesse consisteth, that he was guiltlesse and innocent  
before men, not offending against the second table.

Another of Peter: Whether it be right saith he in the sight of Acts 4.  
God, to hearken vnto you more then vnto God, judge ye.

#### The vse of this figure.

This figure is most excellent to iustifie a god cause, and may  
fitly be compared to the touchstone and the ballance, instru-  
ments of triall and equitie: for this forme of speach committeth  
the examination of the cause to be tryed by the touchstone of p<sup>r</sup>ofe,  
and by the ballance of equitie and conscience.

#### The Caution.

HE that shall vse this forme of speach, ought to take heed y<sup>e</sup> his  
cause be god, for otherwise he condemneth himself, & is bitter-  
ly excluded fr<sup>m</sup> mercy & fauour by his owne offer & sentence. Se-  
condly, it behoueth him so to commit his cause y<sup>e</sup> he may notwith-  
standing resume it, if there be found parcialitie, peruerse affectio, or  
grete ignorance in the persons to wh<sup>m</sup> such comission is granted.

1. To iustifie.  
2. To con-  
fute.

1. Looke that  
the cause be  
good.  
2. Grant not  
too farre.  
Parcialitie  
& ignorance  
euil judges.

## Epitrope. 2.

**E**pitrope is a forme of speach by which the speaker granteth to some thing ironically, as much in meaning as an earnest forbidding, although the wordes be otherwise. Simo in Terence seemeth by his words very willingly to graunt, that his sonne might marry Glycerye, when in verie deede, he endeououreth with all diligence to withdraw him from her, yes quoth he, let him take her, God speed him well, let him go dwelle and keepe house with her.

Eccles. 11.9.

10.

An example of Salomon : Reioyce O yong man in thy youth, and let thy hart cheare thee in thy yong daies, & walke in the waies of thine owne heart, and in the sight of thine eyes. The plaine and true meaning hereof, is opened in the verse following.

Prou. 6.10.

Another of the same Author : Sleepe a little slumber a little and fold thy hands together to sleepe a little : but he addeth to expound his minde in the next verse.

## The vse of this figure.

**T**he vse hereof, pertaineth most vsually to forbid, to threate and admonish, containing for the most part a communation, vnder an ironicall permission.

1. To forbid.
2. To admonish.
3. To threaten.

1. Not to be vsed where the meaning may be mistaken.

## The Caution.

**T**he especiall regard that ought to be had in the vse of this figure, is to take heed that it be not vsed where ignorance and simplicitie not perceiuing the figure, may take the meaning according to the wordes, and so commit that as it were by leaue and licence, which is most earnestly forbidden.

## Paradoxon. 3.

**P**aradoxon, is a forme of speach by which the Author affirmeth some thing to be true, by saying he would not haue beleuued it, or that it is so straunge, so great, or so wonderfull, that it may appeare to be incredible.

Act. 26.7.3.  
9.10.

Paul being accused to King Agrippa, as a teacher of erronious doctrine, made his answere in this forme : For the which hopes sake, O King Agrippa, I am accused of the Jewes, why shoulde it

be

be thought a thing incredible vnto you : that God should raise againe the dead. I also thought in my selfe that I ought to do many contrary things against the name of Jesus of Nazareth, which thing I did also in Ierusalem, for many of the Saints I shut vp in prison , having receiued authoritie of the high Priest , and when they were put to death I gaue the sentence. Here Paul sheweth, that not long before he was of the same opinion that his aduersaries and the iudge were now of , and was in the like maner an open enemy to the professor of that name.

## The vse of this Figure.

**T**his figure is then to be vsed , when the thing which is to be taught is new, straunge, incredible, and repugnant to the opinion of the hearer , which this exzation confirmeth by the formes of spach before rehearsed. It is well resembled in two kindes of men, that is, in old men and trauellers, from the one sort we haue the benefit of tradition, and from the other the frute of Geographic, the one kind of these men are messengers of auncient times, the other are Ambassadores of farre places.

## The Caution.

**I**n the vse of this figure the speaker ought to be a man knowne of credit, lest y which he affirmeth be either lightly regarded, or ridiculous scorne : also regard ought to be had, that y things which we report or teach by the forme of this figure be true. A far traueller that is a lyar, filleth the world full of wonders, and an old man delighting in reportng vnruthes, leaueth many vanities, and false traditions behind him.

1. To teach.
2. To con-  
firme.
3. Compa-  
red by simili-  
tudes.

1. A man of  
credit, & ex-  
perience.
2. Truth to  
be regarded.
3. Semina-  
ries of vnr-  
uthes cul-  
weedes.

## Parrhesia. 4.

**P**arrhesia, is a forme of speach by which the Drator speaking before those whom he feareth , or ought to reuerence, & having somewhat to say that may either touch themselues, or those whom they honour, preuenteth the displeasure and offence that might be taken , as by craving pardon afore hand , and by shewing the necessitie of free speach in that behalfe , or by some other like forme of humble submission and modest insinuation.

An example of Cicero: I speake with great peril, I feare iudges after what sort you may take my words, but for my coniuall desire that I haue to maintaine and augment your dignitie, I pray and beseech you, that if my speech be either bitter or incredible unto you at the first hearing, yet that you would accept it without offence spoken of Marcus Cicero: Neither that you will reiect it before I haue plainlie declared the whole unto you.

By this example of Cicero, we may see how this figure ought to be vsed, by which he made an apt entrance, and ready pathway to his purpose; which was boldly to blame the Senate, & sharply to rebuke their vconstancie, for that they were now about to joyne in peace with Anthony, who a little before was adiudged and taken for their bitter and extreme enemy: and now having changed their mads, were purposed to make him their friend. In the beginning he vseth a defence or mitigation, saying that hee speaketh with peril, & feareth in what sort or part his words may be taken, notwithstanding he promiseth that, that which he hath to say, shalbe for the maintenance & honour of the Senate, by which wise & lowly preparation, he obtained their fauour to heare him: then next he praieth them not to reiect his wordes before he hath declared the whole, how so ever displeasant they may seeme at the first. And finally, that it might please them to take in god part, whatsoeuer he shoulde expresse and vtter, promising that al shoulde be for their profit and aduancement, and also protestinge that it shoulde proceed from god will and entire affection.

Job. 31.

An example of Elihu: I regard no maner of person, no man will I spare, for if I shoulde go about to please men, I knew not how soon my maker will take me away. Here Elihu declareth his purpose of free speech, and addeth his reason, but he made his insinuation before.

Gal. 1.10.

Another of the Apostle Paul: Preach I mans doctrine, or Gods? Do go I about to please men? for if I shoulde, I were not the servant of Christ.

1. To insinuate.

The vse of this Figure.

This figure serveth to insinuate, admonish, and reprehend, and may fitly be called the Herald or Ambassado; of speech, which

is the onely forme that boldly deliuereþ to great dignities and most high degrees of men, the message of iustice and equitie, sparing neither magistrates that peruerit lawes, nor Princes that do abuse their kingdomeſ.

2. To admou-  
nish.
3. To repre-  
hend.

### The Caution,

**T**his figure doth best beseeme a man of wisedome and grauitie, who is best able to moderate the forme of his speech, and to restrain it from that rude boldnesse which doth more hurt then good, from whence there oft springeth a malice in the hearer against the speaker: a contempt of his doctrine, and sometimes a punishment of his person, for now and then a rude *Vx vobis*, doth cause a *Coram nobis*. As for the Prophets they were extraordinary men, and therefore their examples in this respect are not to be imitated.

1. A man of  
wisedome and  
grauitie.
2. Rude bold-  
nesse.
3. Displea-  
sure and the  
effects.
4. A *Coram  
nobis*.
5. Prophets  
no presidēts  
of this figure

### *Dicæologia. s.*

**D**icæologia, is a forme of speech by which the Orator either defendeth his cause by equitie, or excuseth it by necessitie, or else deth extenuate it by alledging some other occasion.

An example of Cicero: I knewe not that I came against his cause till he complained, but should I not come for mine acquaintance and friends behalfe against a stranger? Should I not come against fauour gotten not with shew of vertue, but with gallan- nesse of youth? Should I not come against iniury, which he hath obtained by the helpe of a wicked partaker, and not by the lawe of procuratores?

Another: I forsooke my friend, but the lawes compelled me: I kept friendship most faithfully, as long as the lawes permitted me, and now I am not cast off by will, but by force of law.

### The vse of this figure.

**T**his figure doth pertaine properly to defend, to excuse, and to extenuate, and it may well be compared to the sayle which is spredde more largelie, and wounde vp more narrowly as the weather, winde, and water requyze, and lykewise

1. To defend.
2. To excuse.
3. To extenu-  
ate.

to armour which is put on against fight and put off against flight: for if defence faile, this figure turneth to excusation, if excusation cannot serve the turne, it flieth to exclamation, as the last refuge.

## The Caution.

1. Inurious.
2. False.
3. Excessive.
4. Wicked.

Using this figure we ought to regard that the defence be not inurious, nor the excuse false, nor the extenuation excessive or wicked.

## Apostrophe. 6.



Apostrophe, is a forme of speach by which the Doctor turneth suddenly from the former frame of his speach to another, that is, when he hath long spoken of some person or thing, he leaueth speaking of it, and speaketh unto it which is no other thing then a sudden remouing from the third person to

the second.

Ciceron in his *Orations* hath plentie of examples of this figure, where sometimes he speaketh to Dolobella, Antony, and others being absent as if they were present, by this figure also the Doctor turneth from his direct passage, to entartaine some historie or Apologie, which are fit for his purpose, but the most usuall forme of this figure, is in turning our speach from the third person to the second.

When the Lord by his Prophet Ose had long complained of Israel, he leaueth speaking of Israel, and speaketh to Israel saying: O Israel thine iniquitie hath vndone thee.

## The vse of this figure.

This forme of speach serueth to a pleasant variation, by remouing from one person to another, and it is verie apt to搬移 obiects, & grievous complaints, and sometimes to praise, and it is well represented in a double forme of warre, as when a puissant army after long siege, turneth vpon the sudden to a violent assalt and battery.

## The Caution.

The speciall points to be here obserued are these first, that the auersion be not too abrupt and violent. Secondly, that the matter

1. Varietie.
2. To obiect.
3. To complain.
4. Compared by similitudes.

5. Abrupt or violent.

matter be not of lesse importance, or lesse vehement which is spoken to the second person, then that which was spoken of the third: for it is alwaies counted a fault to speake more behind the backe, then before the face, I meane in the speach of an aduersary.

2. Of lesse importance to the second person, is a fault.

## Apoplanesis. 7.

 Poplanesis is also another kind of auersion or turning away, and it is when the speaker leadeth away the mind of his hearer, from the matter propounded or question in hand, which maketh much against him. The way and cunning to do this, is manifold & almost infinite. Cicero when he shold haue answered to an accusation, in which it was objected that Cælius poysoned Metellus, so as much as it was proued that Cælius had poison prepared in his house: and furthermore that the force of that poison was tried in a seruant of his, he digressed by and by to Metellus death, and maketh a suspition that he was pisoned by the mischievous deede of Clodius: he sigheth, weepeth and bewaileth that death, whereby he staieth and appeaseth his aduersaries, and causeth them to mourne with him, and to be strikē (as it were) with the same wound, and so by his vehement and forcible perswasion turneth the mindes of the Judges from the cogitation of the fact, now and then touching it a little, and slipping from it againe.

### The vse of this Figure.

This figure hath two speciall vses, the one to make an evasion or escape from a difficultie or hard obiection, or when the cause of the Drator is weake, and not able to abide the vttermost triall. The other to allwage sorrow by leading the minde of the mourner from the matter of græfe to new obiects: in respect of evasion it may be compared to the subtilties of war called Stratagems, which do consist more in prouident counsell then in confident strength, by which means it commeth often times to passe, that a few preuaile against many, and wisdom against strength.

### The Caution.

**A**lbeit that this figure may in these respectes rehearsed be a

1. Evil conscience.

1. To escape distresse.

2. To cause forgetfulness of sorrow.

3. Compared to a strategie.

2. Subtiltie &  
craft.  
3. Shifting  
with naugh-  
ty matters.

necessarie forme of speach, yet may it be abused by euill consei-  
ence, subtilitie and craft, as when it is vsed to smother god cau-  
ses, and to shifft out with euill matters, an abuse God knoweth  
too common.

### Aposiopesis. 8.



Aposiopesis is a forme of speach by which the Dra-  
tor throughsome affection, as either of feare, an-  
ger, sorrow, bashfulnesse or such like, breaketh  
off his speech before it be all ended.

An example of Poetry: How doth the childe  
Ascanius, whom tymely Troy to tha: breaking  
off by the interruption of sorrow.

Another: I am leth to vitter that with my mouth which is now  
in my minde, staying from further prouocation.

Modesty bids me stay, here bashfulnesse is the cause of silence.

The vse of this figure.

The vse of this forme of speach serueth either to stay the vehe-  
mency of our immoderate affections, proceeding to some ex-  
cesse or outrage, or to signifie by the halfe what the whole mea-  
neth, that is, to raise a sufficient suspicion without danger of the  
aduersary; & it is not vnlike to a truce in war, or sounding to the  
retreat.

The Caution.

If the sentence be broken off too soone, it leaueth the sense most  
vncertaine: contrariwise, if it be continued too long, it maketh  
that manifest that shold be secrete and shadowed with silence.  
If it be vsed in malice, it commonly leaueth the venome of some  
false suspicion behind it, all which faultes are in wisdome and  
charity to be eschewed.

### Catacosmesis. 9.

Catacosmesis, in Latine ordo, is a mēke placing of  
words among themselues, wherof there be two kinds,  
the one when the worthiest word is set first, which or-  
der is naturall, as when we say: God and man, men  
and wemen, Sun and Moone, life and death. And also when that  
is

is first told that was first done, which is necessary and seemly.

The other kind of order is artificiall, and in forme contrarie to this, as when the worthiest or weightiest word is set last: for the cause of amplifying, which the Rhetoricians cal Incrementum: the description whereof shalbe set downe among the figures of Amplification.

The vse of this figure.

The vse of this first kind of order, doth most properly serue to the propertie and elegancy of speech, and due obseruation of nature and dignitie: which forme is well represented in the ciuil and solemnie customs of nations, where the worthiest persons are alwaies first named and highest placed.

The Caution.

The grace and comelinesse of this order is often diminished, and much blemished through want of discretion, or by rashnesse of the speaker, putting the lesse worthie, before the more worthy, contrarie to ciuil obseruation and comelinesse, as to say, it pleased the Counsell and the King to make this law: My Mistresse and my Maister haue them commened to your worship.

To naturall and seemely order are repugnant Hyperbaton, and his kindes, as Anastrope, Hysterologia, Hysteron Proteron, Timesis, Hypallage, and Synchisis: all which are faultes of speech consisting in disorder and confusion.

The third order.

The figures of this order be such, which for the most part do both amplify, and also garnish matters, and causes, and may be deuided into sower distinct orders, according to their formes and effectes, that is to say, into Distribution, Description, Comparison and Collection: these be the sower generall partes, whereof the whole body of Amplification consisteth, and are as it were the sower mighty and plentifull streams of copious eloquence, which are continually fed and filled with perpetuall and pleasant springs of mans wit: I meane those figures and formes of speech which the reason of man, the principall part and power of his minde, hath by long and diligent

1. Elegancie.  
2. Nature.  
3. Dignitie.

1. Want of discretion.  
2. Forgetfulness.  
3. Hastinesse.

4. Faults opposed to naturall & necessary order.

search found out, to the admirable utterance of his knowledge, and glory of his wisedome. Now as the figures of the first order haue their speciall regard to the placing of words, and their proper grace in a muscall proportion, wherein the mind and wit of man euен by a naturall instinct taketh pleasure and delight: And also as the figures of the second order do attend vpon affections, as ready handmaids at conuauement to expresse most aptly whatsoeuer the heart doth affect or suffer: euен so the figures of this the third order do properly serue to matters, causes, and things themselves, as artificiall and cunning instruments apt and ready to amplifie & garnish with speach any cause or purpose, which mans wit can inuent or his capacity conceiue: for things by distribution are set forth plentifullly, by description evidently, by comparison ampli, and by collection strongly. Whiche forms of speach with their speciall kindes are commonly called the figures of amplification. And so alsmuch as the principall part of Eloquence standeth by increasing and diminishing, distributing and describing, comparing and collecting: I will first shew what amplification is, how it is diuided, the vse of it, and also what matters and causes are meetest for it, and after I will proceede to the particular treatise of euery figure in their severall orders.

#### Amplification what it is.

**A**mplification is a certaine affirmation very great and weighty, which by large and plentifull speach moueth the mindes of the hearers, and causeth them to beleue that whiche is said.

#### Amplification diuided.

**A**mplification in respect of the matter wherein it consisteth is either of words or of things: of words when a very great word is put for another word which is not so great, or contrariwise, when a lesse word is put for another word which is not so little, or when a word is such and so applyed, as doth amplifie the thing it expresteth: of things, when things themselves are especially respected and amplified.

Now is it to be obserued that Amplification is called by the name

name of a figure, yet as a generall of many specials, and wonder kindes, and that of such as do either increase matters, or enrich the Oration with apt and pleasant speech: and those figures may conveniently be diuided into sower orders, as aforesaid, that is to say, into Distribution, Description, Comparison, and Collection: of all which I will speake and intreat in their severall places, and also of their speciall kindes, in like maner, as I haue hitherto obserued in the figures.

### The vse of Amplification.

This Erognation was first devised to increase causes, and to augment the Oration with words and sentences: wherby the hearers might the sooner be moued to like of that which was spoken: and indeede it is a singuler art, and mighty to delight and perswade the mindes of men to the purpose and drift of the speaker: It is full of light, plenty, and variety, causing the Orazor to teach and tell things plainly, to amplify largely, and to proue and conclude mightily: for being well furnished with skill and habite of this figure, he may preuaile much in drawing the mindes of his hearers to his owne will and affection: he may winde them from their former opinions, and quite alter the former state of their mindes, he may moue them to be of his side, to hold with him, to be led by him, as to mourne or to maruel, to loue or to hate, to be pleased or to be angry, to fauour, to desire or to be satisfied, to feare or to hope, to envy, to abhorre, to pittie, to reioyce, to be ashamed, to repent, and finally to be subiect to the power of his speech whither soever it tendeth.

1. Light.
2. Plenty.
3. Variety.
4. Strenght.

The Orazor by helpe hereof either renteth all in pieces like the thunder: or else by little and little, like the flowing water crepeth by gentle meanes into the consent of his hearers.

### The matter of Amplification.

Matters which fall into this kind of erognation, ought to be great, excellent good, or notorious euill, cruel, horrible, maruellous, pleasant, or pittifull: after which may follow and that worthily, desire, hatred, feare, admiration, hope, gladnesse, mirth, pittie, weeping, and such like affections.

The places from whence Drators do fetch these causes be noble and famous enterprises, great and worthy vertues, wonderfull & strange accidents, wicked and horrible factes, as murders, parricides, destructions of Citties, tirannie & slaughter, rapes & whoredome, periuries, conspiracies, robberies and briefly what souer is commendable, and do merit high praise or abominable, and deserueth punishment: whatsouer is very pleasant or very lamentable, whatsouer is thought deare and precious, profitable, admirable, detestable, or dangerous, may minister matter to Amplification: and finally all such thinges as cannot be heard without a great motion of minde: Examples whereof are plentifull and almost everywhere to be found in the orations of Tully. He doth amplifie the thefes, the sacrileges, the robberies, the lecherous life of Verres, and also his new devised paines, and punishments: the drunkennesse, the bold presumptions, the prodigalitie, and other such like wicked offences of Antony, the crueltie of Chrysogonus, the impudencie of Erutius, the homicides of Capiton, he doth vehemently inuey against Piso, vehemently against Clodius, but most vehemently of all against Catiline. Contrariwise he doth highly praise and commend the vertues of his frends, as the knowledge, quicknesse and happinesse of Pompeius in warlike affaires and martiall enterprizes: he extolleth to the Cloudes Cæsars liberality towards his frends, his mercie towards his captiues, and magnifieth most maruellously the number of his victories. The orations of this Drator are plentifull replenished with these exortations, and with many other like vertues of speaking, who excelled all others of his time, so by his eloquence he oft cast downe his aduersaries from their estate and dignitie, oftentimes by his copious speech and vehemencie of pleading, he frayed most excellent Drators from their frends defence, by the force of his speech he compelled Cæsar to pardon Legarius, whom he came most greedily to condemne, and made Catiline (a most audacious traitor) dumbe in the Senate, with great vehemency and copie, he disputeth much of religion, of duties, of the generall safetie of Citizens, of liberty giuen of the ancessors, of bondage odious to nature, of the intollerable euils of Antony, and other enemies of the countrey & commonwealth.

like

like to issue: from whence as from a most plentifull fountaine may be taken most excellent and apt examples of Amplification.

## Distributio.

**D**istributio is a generall word, comprehending diverse special kindes, by which we dilate and spread abroad the generall kinde, by reckoning vp the speciall kindes, the whole by diuiding it into parts, and the subiect by rehearsing the accidents: the first distribution is by diuision of the generall, the second by partition of the whole, the third by enumeration of the subiects. There are besides diuers other figures which are kinds of distribution, but yet differing from these three: for I conteine all those figures under the name of Distribution, which do consist either in number or distribution.

## Diæresis

**D**iæresis in Latine Diuisio, is a forme of speech which divideth the generall kind into the special kinds, yet not in a dialecticall forme, but in a rhetorical maner for amplifications sake, whereof this saying of Job may be an example: Aske the cattaille, and they shall inform thee, þ fowles of the aire & they shal tel the, the increase of the earth, and it shal shew the, or the fishes of the sea, and they shal certifie the, by which answere of Job to his frends he declareth þ their wisedome was no other then such as the very brute beastes do daily teach, which he diuideth into sundry kinds, wherby he doth pithily & elegantly set forth & amplifie their grosse ignorance. By this figure not only living creatures, but also plâts, trees flowers, the lights of heauen, the stones of the earth, mettals & all other such like may be diuided into their several kinds, whereby the large and bountifull worke of nature is spread abroad, and many secret causes are plainly discovered and brought into open light.

Job. 12.

The vse of this figure.

**T**his figure is an apt and ready forme of speech to open the **S y**

1. Plenty.  
2. Variety.

bosome of nature and to shew her branches, to that end they may be viewed and looked vpon, discerned and knownen. And also to spread out at large both vertues and vices in their kindes, whereby the oration is enriched with copie, & garnished with variety, which do occupy the mind of the hearer with a pleasant beholding of new matter.

1. Want.  
2. Superflu-  
ity.  
3. Confusion.

**A** **S**a division may be vnperfect by defect, as in numbering too few kinds, so may it be superfluous in extending too far, by reckning vp too many, by the one the oration is little or nothing enriched: by the other it is ouerburdened with too great a multitude of one sort. Also the division is much deformed if things of another kind be mingled with it: for by mingling of many kinds together it falleth in an odious confusion.

### Partitio

Sap. 7.17.18.  
19.20.

Quintus  
Curtius.

**P**ARTITIO is a form of speach by which the orator diuideth y whole into parts. Salomon diuideth his whole knowledge thus: for he hath geuen me the true knowledge of the things that are, so that I know how the world was made, & the powers of the elements, the beginning, the end & middest of times, how the times alter, and the change of seasons, the course of the yeare & situation of the starres, the nature of liuing things, the furiousnes of beastes, the power of the winds, the imaginations of men, the diuersties of plants, and vertues of roots, & all things both secret and knownen do I know: for wisedome the worker of all thinges hath taught it me. In like manner he reckneth vp, & rehearseth the parts of his prosperity in the 2.chap.of his booke called Ecclesiastes. Another: Every natiō hath his teame and his plough to get his living, his bed to take his rest, some frute of his labour for his frend, his bow & his spear for his enemy, his bow to meet him far off, & his speare to wound him nigh at hand, mourning at burials, mirth at mariages, & religious worship in their Temples. Here the generall custome of nations is the whole, which as you see is diuided into certaine partes.

The vse of this figure.

**T**HE vse of this forme of speach serueth to minister plenty and

and varietie of matter, and of many fountaines or figures of elo- 2. Varietie.  
quition, there is not one that may be found more frutefull then  
this, or more plentifull in the multitude of branches.

## The Caution.

**A** there may be a defect in reckoning too few partes, so may 1. Defect.  
there be an excelle in numb'ring too many: also a grosse absurd- 2. Excesse.  
ditie is committed whē a partition is made by Synonimies, which 3. Synoni-  
he did, that diuided his Oration into these fourre partes: Why? parts, full  
wherefore, for what cause, and to what end, this is called the di-  
vision, or partition without a difference. mises for

## Enumeratio.



Numeratio, When the subiect is diuided into the  
accidents, the matter into the antecedents, the ef-  
fect into the causes, and into things annexed and  
following after the effect.

## 1 Of the subiect into accidents.

An example: what may we thinke of man, whē  
we consider the heauy burthen of his miserie, the weaknesse of his  
patience, the imperfection of his vnderstanding, the conflicts of  
his counsels, the insatietie of his mind, the breuitie of his life, and  
the certaintie of his death?

An example of Job: One dieth in full strength, in all case and Job.21.23.  
prosperitie, his brestes are full of milke, and his bones runne full 24.  
of marrow. Another dieth in the bitternes of his soule, and ne-  
uer eateth with pleasure. Time likewise may be distributed, as  
the time of peace, the time of warre, the time of plentie, the time  
of dearth and famine, which are the accidentes of time.

2 A matter into the antecedents, and meanes by which it is  
brought to passe. That Cicero represt the purposes of Catilinē,  
thus it may be set forth. The mischieuous enterprises of Catilinē,  
who went about the bitter destruction of Rome, Marcus Tullius  
Cicero the Consull, by his prudent foresight did quickly smel out  
by his singular vigilance sought out, by his high prouidence found  
out, and by his maruellous loue to the common wealth shewed  
out. And then by his incredible eloquence he convicted them, by

**S** ig.

his gracie authoritie repressed them, by his might abolished them, and by his great happynesse quite ouerthrew them.

3 The numbring vp of the causes, is when we declare not the matter or effect nakedly, but rehearse the occasions and efficients whereby it began, proceeded, and continued, as if one should in making report of warre, shew also the occasion of the first kindeling, what were the causes of debate, who were the motioners of enterprizing the same warre, what hope of ech side to get victory, what boldnesse on both parts in their meeting.

Examples hereof are easily found in Poets and writers of histories: specially in Livius.

4 The numbring and rehearsing of effects and consequents, when we do not declare a matter simply, but shew those things which go with it, or follow after it. Anthony was the cause of ci-  
vill warre, of thre slaine armies of Romane people, of the death of many noble Cittizens, of ouerthrowing the authoritie of the Senate, and finally of all evils whatsoever.

5 Also by this figure, the Orator distributeth to particular persons their particular duties, to Princes and subiects, masters and seruants, to persons publicke and priuate, and briefly to all degrees.

Also to number and rehearse the multitude of vertues or vi-  
ces knowne in some person, to his great commendation, or de-  
serued blame.

Cicero for Cluentius, What man can there be remembred wi-  
ser then Publius Octavius? in law more learned, in faith, reli-  
gion, and office more diligent, more devout, and who in prai-  
sing more pithie then he? more bitter in blaming? more wittie  
in sentence? more subtle in speaking and disputing?

The vse of this figure.

**T**he vse of this oration is great, seruing both to garnish  
the Oration with varietie, and also to enrich it with plen-  
tie.

The Caution.

**R**egard ought to be had in the vse of this figure, that it num-  
breth not too great a multitude of matters, nor rehearseth  
false causes, effects, or duties, which maketh y distributio absurd.

Dilemma.

Cicero.

1. Varietie.  
2. Plentie.

1. Too great  
a multitude.  
2. False cau-  
ses, effects,  
and duties.

## Dilemma.



Dilemma, this figure differeth from Diaeresis or Division, for that divideth the generall into the specialls, but this remouing one thing from another, endeth them both by shewing a reason. Cicero for Ligarius. I deamaund now, whether you will reuenge your owne iniuries, or the iniuries of the common wealth: if you do reuenge the iniurie of the common wealth, what answeare will you make concerning your constancie in that behalfe? If that you do reuenge your owne, beware you erre not, which thinke that Caesar will be angry and retaine displeasure with your enemies, when he hath so giuen his own. Also, either couetousnesse or pouertie compelled him thus to do, not couetousnesse, for the maner of his life doth shew that he was never couetous, neither pouertie for he hath great riches.

Another: Why should I now laie any thing to thy charge, if thou beest good, thou hast not deserued it, but if thou beest naught, thou carest not for it.

An example of the Apostle Paul: If I do it willingly I haue a reward, but if I do it against my wil, notwithstanding a dispensation is committed vnto me. 1. Cor. 9.

If I haue euill spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me? Ioh. 13.

The vse of this figure.

This figure pertaineth properly to confirme or confuse, and that after a most mightie and invincible maner of inferring a conclusion.

1. To confirm.  
2. To refell.

## The Caution.

The errors into which this figure may fall, are these: Unapt divisions, and false reasons: both which do blemish and weaken this forme of speach.

1. Unapt divisions.  
2. False reasons.

## Horyfmos.



Oryfmos is a forme of spech by which the Drator declareth the proper pith of some thing, and it is chiefly vsed, when there is a difference sought for betwene two wozds, which by defining, this fin- deth forth.

1 An example: This is not forftitude but temeritie, for forftitude is a contempt of perils by honest reason: temeritie is a foolish enterprise of perils, without respect of vertue.

2 Cicero for Marcus Marcellus: for neither is this to be cun- fested thy life, which is contained in thy bodie and breath, but that is thy life (O Cæsar I say) which shall liue and florish in memo- rie vnto the worlds end, which posteritie shal nourish, which eter- nitie shall euer behold.

3 Gloriosus victorie consisteth not in slaying of pore people, as women, childdren, and impotent persons, with hunger and fa- mine, wherein resteth neither forftitude, prudence, nor pollicie, but in subduing of couragious Captaines, ouercomming of vali- ant souldiers, and winning of strong and mightie Cities. To this distinction, a lyke answere is made, a gloriosus victorie consisteth not so much in crueltie as in humanitie, not so much in shedding of blood, as in shewing of mercy. Fire doth consume, & the sword doth devoure, but famine by litle and litle maketh tame the most puissant nations and stoutest people of the wozld.

By this exornation also a wozd or an action, is eloquently di- stinguished in degrees by certaine generall wozdes, thus: To powre for h thy curse against thy aduersary is malignity, against an innocent crueltie, against thy parent impietie, against God blasphemie.

Another example: To refuse good counsell is folly, to cōtemne it is wickednesse, to scorne it is madnesse.

The vse of this figure.

To teach.

This figure is most apt and excellent to distinguish betwene wozds or matter of nic affinitie, or to separate one thing from another

another by particular definitions of each thing, whereby euerie severall matter is evidently expressed, plainly distinguished, and brightly adorneed with the shyning beames of glorieus eloquence.

2. To define.  
3. To disting-  
uish.

## Epanados.



Panados, is a figure which iterateth by parts, the whole spoken before, signifying a certaine diuersitie in the parts which are diuided.

An example of Poetrie : Iphitus and Pelias, Virgill.  
that time with me fled out, Iphitus opprest with  
age, and Pelias Vlisses wound made come behind.

Another of Terence : I never sawe a fraie more vnequallie Teren.  
made then that, that was betwene vs to day, I with bearing the  
blowes, and he with givning them, till we were both weary.

An example of the holy scripture : For we are vnto God the 2. Cor. 2.15.  
swete sauour of Christ in them that are sauued, and in them which 16.  
perish, to one the sauour of death vnto death, to the other; the sa-  
uour of life vnto life.

### The vse of this figure.

This figure serueth to enrich the Oration by partition of the 1. Plentie.  
whole, and also to garnish the same by the varietie of the se- 2. Varietie.  
uerall differences. 3. Vnapt par-  
tition.

### The Caution.

If the whole be vnaptly parted, or the parts be separated with- 2. Want of  
out evident diuersitie, it confoundeth the partition with obscu- difference.  
ritie and darknesse.

## Eutrepismus.

 Utrepismus, in latine called Bonus ordo, and Ordina-  
tio, it is a forme of speech, which doth not only number  
the partes before they be said, but also doth also order  
those partes, and maketh them plaine by a kind of de-  
finition, or declaration. By definition, an example:

There be thre things which men do greedily couet, and ear-

nesly follow, riches, pleasures, and hono<sup>r</sup>s, riches are the nurces of sinne and iniquitie, pleasures are the daughters of dishonesty, and guides which lead to misery: Hono<sup>r</sup>s are mothers and nurces of worldly pompe, and vanitie.

There are three sorts of men which do dispose of all that a man hath, the Lawyer, the Physician, and the Divine. The Lawyer disposeth of his goods, the Physician of his bodie, and the divine of his soule.

Prou.30.

Another of scripture: These be scurfe small things in the earth, yet they are wise and full of wisedom, the Pismire a people not mighty, yet prepare they their meat in sommer, the Cannibes a people not mighty, yet make they their houses in the rockes. The Grashopper hath no king, yet they go forth by bands, the Spider taketh hold with her hands and is in Kings Palaces.

Eccl.25.1.2.

These things reioyce me, and by them am I bewtified before God and men, the unitie of brethen, the loue of neigbors, a man and a wife that agree together. Three sorts of men my soule hateth, and I utterly abhorre the life of them: A poore man that is proude, a rich man that is a lyar, and an olde adulterer that doth.

#### The vse of this figure.

The vse hereof is both profitable and pleasant, it is profitable for the great plentie and copie of matter which it ministereth, and pleasaunt for the varietie which the sevrall partes containe.

#### The Caution.

It is verie behouefull to take heed that when the parts be numbered in generall, they be not forgotten in the particular prosecution: as he that promised to erpound the twelue articles of the Crood, and after could remember but nine.

## Paralepsis.

**P**aralepsis, of some called Praeteritio, of others Occupatio, and it is when the Doctor faineth and maketh as though he would say nothing in some matter, when notwithstanding he speaketh most of all, or when he saith

some thing : in saying he will not say it : Cicero against Verres. All the time before he came to the office and gouernment of the common wealth, he shall go frē. I will make no mention of his drunken banquets nightly, & his watching with bawdes, dicers, whoremasters. I will not name his losses, his lururitie, and staining of his honestie, let him take his olde infamy for a vantage, the rest of his life shall alone, that I may make losse of his leaud-nesse.

Another : I do not say thou receivedst bribes of thy fellowes, I busie not my selfe in this thing, that thou spoyledst Cities, Kingdomes, and all mens houses : I let passe thy thefts and thy robberies : Paul to Philemon. So that I do not say, how that thou owest vnto me thine owne selfe also.

Paul to Philemon.

The vse of this figure

This figure is most fit to accuse and reprehend, and most vsually in a negative forme, and sometime it serueth to commend by the same forme.

The Caution.

This figure is most abused by malice, as when it is applied in false accusation, or in malicious detraction, and sometime also by subtiltie in a counterfeit praise, and figured flattery.

1. To accuse or upbraid.
2. To praise.

1. False accusation.
2. Malicious detraction.
3. Fained praise.

Restrictio:



Estrictio, when of the generall word going before, a part afterward is excepted, or when of things first expressed, some alteration is noted.

1. Exception out of the generall word.

An example of S. Paul : We are afflicted on euerie side, yet are we not in distresse: in pouertie, yet not overcome of pouertie: we are persecuted, but not forsaken: cast downe but we perish not.

2. Cor. 4.8.9.

2. Another : The high thrones of Princes are gloriouſ, yet changeable: dignities are ſweet, yet they be dangerous: riches are good things, yet full of trouble: pleasures are the floures & frutes of life: yet are they full of the cauſes of miserie, and deceiptfull bautes of death and deſtruction.

Psal.37.35.

36.

2 Noting of alteration: I have seene the wicked in great prosperitie and flourishing like a greene bay tree, yea, he passed away, and loe he was gone, I sought him but he could not be found.

1. To moderate.
2. Temper.
3. To note imperfection.

## The vse of this figure.

This exhortation is euermore vsed to these effects, to allwage and moderate great and swelling speeches, to mingle and temper commodities with their discommodities, as felicitie with miserie, and contrariwise, as cares with confort. And also to note imperfection, in things which seeme perfect.

## The Caution.

1. A generall exception.
2. An exception too small.

It behoueth to take heed that the exception be not too generall, as if one shoud say we are in pouertie, yet we want nothing. This kinde of exception disprooueth the former assertion. Also that the exception be not too small, as if I shoud say, dignities are sweete, yet they are enuied, this abateth nothing of the former praise.

## Symphoresis.

**S**YMPHORESIS, otherwise Congeries, is a forme of speach by which the Drator doth multiply and heape manie words togither, signifying diuercle things of like nature.

Cap.4.

An example of the scripture: Thus all thinges were mired togither with blood, manslaughter, theft, and deceit, corruption, and vnfalhfulness, sedition, periury, disquieting of god men, vnhankfulness, defiling of soules, changing of byrth, disorder in marriage, adultery, and vncleanness.

Galat.5.

Another of the Apostle Paul: The deedes of the flesh are manifest which are these: Adultery, fornicatio, vncleanness, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sectes, enuying, murther, drunkennesse, gluttony, and such like. Contrariwise, the frutes of the spirit, is loue, ioy, peace, long suffering, gentlenesse, godnesse, faithfulnesse, meeknesse, temperance.

The

The vse of this figure.

This figure may be applyed to many purposes, as to praise, dispraise, accuse, defend, and confute, in vehement affections it is like the violent strokes of battaile, but in mildnesse it may be compared to a plentifull shower in a time of neede.

The Caution.

Wought in the vse of this figure to soresee that we make not too great an heape, and that of the same heape nothing be contrary one to another.

## Climax



Limax is a figure which so distinguisbeth the oration by degrees, that the word which endeth the clause going before, beginneth y next following, thus: The empire of Grecce was the Athenians, the Athenians were conquered of the Spartans, the Spartans were vanquished of the Thebans, the Thebans were overcome of the Macedons, who in short space ioyned Asia, being subdued by war, to the empire of Grecce. Cicero for Roscius, in the cittie is bred excesse, from excesse must needes spring couetousnesse, from couetousnesse there bursteth out boldnesse, by boldnesse all wicked & vngratioues deedes are furthered.

Another, to care for vertue is loue, and loue is the keepeing of her lawes, and the keepeing of her lawes is perfection, & an vncorrupt life maketh a man familiar with God: He that receiueth you receiueth me, and he that receiueth me receiueth him that sent me.

In the beginning was the word, and the word was God, and God was the word.

Another: Knowing that tribulations bring pacience, pacience bringeth experiance, experiance bringeth hope.

All are yours, you are Christes, and Christ is Gods.

Cicero

Sapien 6.

Matth.10.

Ioh.1.

1.Cor.3.

The vse of this figure.

This exornation hath much pleasantnesse, and is chiefly applyed for the augmentation of matters, it consisteth often times of lower degrees, but commonly of three.

1. To augment.

¶ 4.

## The Caution.

1. Too many degrees.
2. Decrease in signification.

**I**n using this figure we ought to obserue a meane, that there be not too many degrees, and also to foresee that the degrees following, may rather increase then diminish in signification and lastly, that they so ascend that they may end with a clause of importance.

## Descriptio.

**D**escriptio is a generall name of many and sundry kindes of descriptions, and a description is when the Orator by a diligent gathering together of circumstances, and by a fit and naturall application of them, doth expresse and set forth a thing so plainly and lively, that it seemeth rather painted in tables, then declared with words, and the mind of the hearer thereby so drawen to an earnest and stedfast cōtemplation of the thing described, that he rather thinketh he seeth it then heareth it. By this exornation the Orator imitateth the cunning painter which doth not onely draw the true proportion of thinges, but also bestoweth naturall colours in their proper places, whereby he compoundeth as it were complexion with substance and life with countenance: for hence it is, that by true proportion and due colour, cunning and curious Images are made so like to the persons which they present, that they do not onely make a likely shew of life, but also by outward countenance of the inward spirite and affection.

So great and singuler is that science, that there is no creature vnder heauen, no action, no passion, no frame in art, nor countenance in man, whose true proportion and externall forme is not finely counterfaited, and wonderfully imitated. Trees and plants in their colours, flowers in their bewty, beastes & birdes in their natures, men in their countenances and habite, some graue, some smiling, some angry, some weeping, some yong, some old, some asleepe, some dead, also in their degrees, as Princes and subiects, magistrates and prisoners, riche men and beggers, men of artes and occupations, ladies, gentlewomen, maidens, old women, captains, scouldiers, finally al kind of persons in their coun-

counfenance, gesture and apparell: cuen so doth the Orator by his art and his speach describe and set forth to the contemplation of mans mind, any person, deede, thing, place or time, so truly by circumstances, that the hearer shall thinke that he doth plainly behold the matter described. Now vnder the generall name of Description, I do not only reckon speciall kindes of description, but also all other figures, which do chiefly respect circumstances and adiuncts without form of comparison seruing onely to make matters evident and lightsome.

### Prosographia.

**P**rosographia is a forme of speach by which as well the very person of a man as of a fained, is by his form, stature, maners, studies, doings, affections, and such other circumstances serving to the purpose so described, that it may appeare a plaine and lively picture painted in tables, and set before the eies of the hearer. The circumstances by which such descriptions be made are many, yet the most principal and most usuall are these, parentage, nation, countrey, kind, age, education, discipline, habite of body, fortune, condition, nature of mind, studie, former deedes, apparell, &c. By these and such like circumstances the whole man is lively painted and portraited as wel his mind as his body, and as wel his qualities as his quantity: as for example, we may by the circumstances of age describe an old man in this manner, with crooked limmes, and trembling iointes, his head white, his eies hollow, his sight dimme, his hearing thicke, his handes shaking, his legges bolwing, his colour pale, his skin wrinkled, weake of memory, childish yet courtous, suspicio[n]ous, fayre, greedy of newes, credulous, misliking of the present world, and praising the former times: also by this form great persons are described, as emperours, princes, bishops, noble captains, holy patriarchs, grane judges, & great autho[rs]. By this figure Cicero painteth out Ebucius, and against Verres, he describeth Theomasius, in his oratio for Roscius, Chrisogonus, and in his oration for Quintius he painteth out Neuius with Quintius by an Antithesis. The description of fained persons doth properly belong to poets, & is seldom or never vsed of orato[rs]: by this figure diuerse historiographers do most lively describe noble captains, Kings & Emperours to looke vpon.

The descrip-  
tion of old  
age.

Eccles. 12.

Action. 6

The vse of this figure.

1. To delight
2. To praise.
3. To record.

1. Apnes:
2. Truth.

This figure pertaineth to many purposes, as to praise, to dispraise, to delight, and to engrave in perpetuall memory the descriptions of great persons.

The Caution.

The chiefeſt regard herein ought to be concerning the aptnes and truthe of the circumſtances.

### *Proſopopœia.*



Rosopopœia, the faining of a person, that is, whē to a thing ſeneſelſe and dumbe we faine a fit perſon, or attribute a perſon to a commonwelth or multitude: This figure Dratorz do vſe as wel as Poets: the Drator by this figure maketh y commonwelth to ſpeake, to commend, to diſpraise, to aske, to complaine, also life and death, vertue and pleaſure, honeſty and proſite, wealth and pouerty, enuy and charity: to contend and plead one againſt another, and ſometime he raiſeth againe as it were the dead to life, and bringeth them forth complaining or witneſſing what they knew. ſometime to Cities, townes, beaſtes, birdes, trēes, ſtones, weapons, fire, water, lights of the firmament, and ſuch like things he attributeth ſpeech, reaſon, and affection, and to no other end then to further his purpoſe and to conſirme and make his cauſe evident, as for exaſple: If an orator, hauiing occaſion to commend ſome vertue to his hearers, as truthe or ſuch like, he may after he hath ſufficiently paſeſed truthe, faine it a perſon, and bring it in bitterly complaing how cruelly ſhe is oppreſſed and how little exameined, how often outfaſed, and how much abhorred, how many be her ene‐mies, how few her frends, how ſhe wandreth hither and thither without entertainment, and remaineth without habitation, he may faine her complaing againſt faſle ballances, weightes and meaſures, againſt faſle teſtimonies, lies and periurie, againſt wicked hipocracie and cursed heresie, againſt feare, fauour and auarice which are her enemies in the ſeats of iudgement conſpiring againſt her and violently throwing her downe from thence, and cruelly treading her vnderfoote, alſo he may cauſe her to ac‐cuse

use flatterie and detraction, theft, violence, and fraude, and to make a most true and long complaint, as well against persons that be her enemies, as against vices which do oppose and oppresse her.

## The vse of this figure.

This figure is an apt forme of speach to complaine, to accuse, to reprehend, to confirme, and to commend; but the vse of it ought to be very rare, then chiefly, when the Orator ha-  
ving spent the principall strength of his arguments, is as it were constrained to call for helpe and aide else where, not unlike to a Champion hauing broken his weapons in the force of his conflict calleth for new of his frendes, or of such as fa-  
uour his person and cause, or to an army hauing their number diminished, or their strength inseebled, do craue and call for a new supply.

## The Caution.

It is not conuenient that the Orator should vse the helpe of fained persons without some vrgent cause compelling him thereunto. Secondly, it is necessarie to prouide that the person fained may speake to the purpose of the matter propounded, and gine strength to the fainting cause, and also minister a pleasure to the hearer: for otherwise this figure shal be vsed without cause, speake without profit, and be applied without pleasure.

1. To com-  
plaine.
2. To accuse.
3. To reprehende.
4. To con-  
firme.
5. To com-  
mende.

1. Not with-  
out vrgent  
cause.
2. To speake  
to the pur-  
pose.
3. To mini-  
ster pleasure

## Sermocinatio



Sermocinatio, a forme of speach by which the Orator faineth a person and maketh him speake much or little according to comelinelle, much like to the figure next before, but yet they differ in this whē the person whom the Orator faineth speaketh all himselfe, then is it Prosopopeia, but when the Orator answereth now and then to the question, which the fained person obiecteth to him, it is called Sermocinatio as in this example of Ose.

Ephraim thinketh thus: Tush, I am rich, I haue goods enough, in all my workes shall not one fault be found that I haue offensē. Ose. 12. 8.

bed: be it so, yet I am the Lord thy God which brought thee from the land of Aegypt, & yet wil I make thee dwell in tabernacles, as in the daies of the solemne feast. In this figure warincesse and cōseruacions wisedome must be vse that the speech may be agreeable to the person that is fained, and that it be no otherwise then is likely the same person would vse, otherwise it will seeme foolish and absurd: therefore in this place it behoueth vs diligently to consider the circumstances both of persons and thinges, what is their estate, condition, kind, age, disposition, manners, studies, affections, fortune, cause, place, time, and such like: for one maner of speach may become some manner of persons, which is vnseemely for others: the speach of children is not so well seasoned with reason as of y elder sort, a countrey man hath not so fine phasēs as hath a courtier, souldiers are not so crull as citizens, Judges are graue in giuing their opinions, & definitiue sentences, ruffins contrariwise are rash, running headlong vpon mischiefe, y poore man speaketh submissiuely, the rich man more audaciously, the victor (for y most part) speaketh much with insulting and much in deriding, y vanquished person fearfully & pleasingly which is well obserued of poēts: Dauis speaketh after one sort, and Simo after another. Thraso vseth boasting & bragging, Gnato flattering, but Chremes faithful & sober talke, poēts & oratōrs haue alwaies been diligent in obseruing a comelincesse: Cicero in this behalfe was maruelous cunning & most artificiall, who euermore gaue meet speach to y person whom he fained to speake, whether he were his aduersary or his friend: he brought in Milo speaking valiantly, Antony arrogantly, Neuius wickedly, Erutius impudently, euer framing their speach according to their nature.

The vse of this figure.

**T**his figure serueth to complaine, to reprove, to confute, to excuse, to teach & to describe the nature or properties of perticular persons.

The Caution.

**T**he most necessary points of this caution are before suffici-  
ently obserued and noted.

### Mimesis

**M**imesis is an imitation of speach whereby the Draſor cōn-  
terfaieth not onely what one said, but also his vfferance,  
pronunciation

Many vses.

nunciation and gesture, imitating every thing as it was, which is alwaies well performed, and naturally represented in an apt and skilfull actor. The perfect Orator by this figure both causeth great attention, and also bringeth much delight to the hearers, for whether he imitate a wise man, or a foole, a man learned or unlearned, insolent or modest, merrie or sorrowfull, bold or fearfull, eloquent or rude, he reteineth the hearer in a diligent attention, and that for a threefold utilitie, in the imitated gesture a pleasure to the eie, in the voice a delight to the eare, and in the sense, a profit to the wit and understanding.

The vse of this figure.

The vse hereof serveth properly to command and deprave, but most specially to reprehend and deride, and in respect of the double forme, it may be compared by a double similitude as to a glasse and an echo the one representing the gesture and countenance, the other resounding the imitation of voice and speach.

The Caution.

This form of imitation is commonly abused by flattering flatters and common parasites, who for the pleasure of those whom they flatter, do both deprave and deride other mens sayings and doings. Also this figure may be much blemished, either by excesse or defect, which maketh the imitation unlike unto that it ought to be, which is wel described in Aesops Fable, vnaptnly imitating the sawning dog.

## Pragmatographia

**P**ragmatographia is a description of things whereby the Orator by gathering together all circumstances belonging to them, doth as plainly portray their image, as if they were most lively painted out in colours, & set forth to be seene: If one should say the citie was overcome by an assault: he hath (saith Fabius) comprehended all in a summe, but if thou wilt open and set abroad all things, and euerie paricular effect included within that summe, there shall appeare many fires and scattered flames vpon houses and Temples, the noyse of houses falling downe, a confusid sound of many thinges,

¶ y.

1. To com-wende.
2. To de-prave.
3. To repre-hend.
4. To deride.
5. Compared
1. Parasites.
2. Depraving
3. Disgracing
4. Vnaptly by excesse or defect.

and wofull cries, some flying with great perill, others umbra-  
cing their frends, and bidding them farewell for euer, infants  
scrinking, women most bitterly weeping, olde men reserved by  
most unhappy destinie to see that day, the spoiling of tempozall,  
and profaning of hallowed things, the running forth of them  
that carrie away the spoiles, and the subission of them that en-  
treat for their owne goods, euery captiue led chained before his  
taker, the mother wrastling to retaine her sucking babe, and  
wheresoeuer great wealth is, there is also great fighting and  
contention among the spoilers themselues: now albeit this word  
Destruction might well comprise all these thinges, yet is it leste  
to declare the whole then to name the partes, he comprehendeth  
the whole, which saith, the Cittie was taken and destroy-  
ed, and no moxe, but he that rehearseth all thinges orderly doth  
much more largely expresse the same, for he doth not onely say,  
the cittie was taken, temples ouerthowen, houses burned, eue-  
rie thing spoiled, but also how the cittie was taken, temples, hous-  
es and buildings destroied, what perished else, what lamentati-  
on, what weeping, how horrible the slaughter was, the ravishing  
of Virgins, the shedding of bloud, and many other thinges  
which is more, then if he rehearseth the whole in a total summe.  
¶ King Aeacus (in 7. book of Metamorphosis) maketh a pittifull  
description of a great and cruell pestilence.

Likewise in the 8. booke of the hunting of the wild Boze.

And in the 11. of a cruell tempest.

Many like descriptions are in Virgils Aeneiados: Cicero descri-  
beth the murdering of Roscius, the luxurie and riots of Anto-  
ny with many other moxe.

#### The vse of this figure.

To present  
things or ac-  
tions to the  
minde of the  
hearer.

¶ Diuerse  
yses.

**T**o this figure belong the descriptions of warres, tempestes,  
shipwackes, conquestes, tryumphes, destructions of citties,  
and countries, murders, open shewes, dearthes and deathes.

This kinde of exhortation helpeth much to amplifie, to  
declare things plainly, and none more forcible to moue pittie.

The

## The Caution.

The chieffest regard in this discription ought to be, that the principall effects and circumstan-  
ces be not omitted. Secondly, that they be not preposterously placed, as to rehearse that last, which  
was first done: which fault is called Hysteron proteron.

1. Principall  
circumstan-  
ces not omit-  
ted.

2. Preposte-  
rous placing  
of circum-  
stances, odious.

## Topographia.

Opographia, is an evident and true description of a place, like as Cicero describeth Syracusæ a Citie in Cicilia, and that excellently. In Plinie are the descriptions of Acaia, Aegypt, mount Aetna, Africa, Alexandria, a famous Citie in Aegypt, Arabia, Armenia, Asia, Athens, Bithinia, Cipres, Creta, Dalmatia, Gallatia, Hispania, Italia, the Riuver Nilus, Pamphilia, the Isle of Rhodes, the Citie Rome, Sardinia, Cicilia, Thessalia, and many others.

## The vse of this figure.

To this figure refer Cosmography, by which is described countries, cities, townes, temples, pallaces, castles, walles, gates, mountaines, vallies, fields, orchards, gardens, fountaines, dens, and all other maner of places: vnder the type of this description, the Euangelist Iohn describeth the holy Jerusalem to the unspeakable comfort of the faithfull.

Apocal. 21.

## The Caution.

In the vse of this figure diligence ought to be vsed, that no necessarie circumstance be omitted, the want whereof may appear a maime in the description.

## Topothesia.



Opothesia, a fained description of a place, that is, when the Drator describeth a place, and yet no such place: As is the house of envy, in the 6. booke of Metamorphosis, the house of sleepe in the eleventh booke, or else whē the place is not such a one as is fained to be, as is heauen and hell. In the fourth

W. ig.

book of Aeneidos. This figure is proper to Poets, and is seldom vied of Drators: and because the vse hereof is rare and of small vtilite in Rhetorike, I do omit both the obseruation of the vse, and Caution.

## Cronographia.



Ronographia, When the Drator describeth anie time for delectations sake, as the morning, y euening, midnight, the dawning and breake of the day, the Sunne rising, the Sun setting, the spring of the yeare, Sommer, Autumne, the Wlinter, the time of war, the time of peace, the old time.

1. The morning.

Examples, the morning: When the bright beames of the East haue driven away the darke shadow of the night, and the chearful birds do welcome the first dawning light with their glad songs, and when men shake off their soft slumbers, and euerie living creature receiue a new light to seeke their new foode, when the birds forsake their boughes, beasts their night lare, and when blacke cloudes be changed into a golden glorie.

2. The euening.

The euening: The time when darknesse ariseth in the East, and starres begin to appeare, when labourers forsake the fields, birds betake themselves to their night boughs, and beasts to their harbour, and when the silence of all creatures is encreased through desire of rest.

3. Midnight.

Midnight an eraniple of Virgill: It was night, and all weary creatures tooke their sweet slumber, both woods and raging seas had left their sounds, and starres now sliding in the midst of the night, when every field is hush, both beasts and painted birdes, and water fowle of broad lakes, and such as keepe the wide and wilde country are fast in sleep, when cares were slaked, and harts had forgot their labours.

Here the Poet describeth the dead time of the night, to ameliorate the dolorous sorrow of Dido, who could by no meanes finde rest at that time, when euerie creature enjoyed rest.

The spring time.

In the same maner is described the spring time, as to say that season which bringeth comfort to euerie living creature, when the

the Sunne visiteth the face of the earth with his warme shine, the aire became temperate, fountaines and streames war cleare, pastures greene, when the floures of eucry field, & the blossomes of every tree do present their beautie to the eyes of the beholder, and the new and tender breed of beastes and birds are brought forth & presented to man by the liberall hand of nature, at which tyme the birds sing, lambes plaie, musick is heard, youth reioyce, and the hearts of men become more glad: this is that time which bringeth calmenesse to the sea, temperature to the aire, beautie to the earth, clearnesse to the firmament, and a comfort to euerie creature. By the like obseruation of circumstances, are all other descriptions of time, whether it be the tyme of peace, or tyme of warre, of plentie or scarcitie, winter or sommer, or whatsoeuer else.

There is another kinde of describing things and times, which is by making Images of them, which forme of description is called Icon, whereof shall be spoken hereafter.

#### The vse of this figure.

**T**he vse of this figure ministreth plentie of matter for this purpose,  
and great delectation to the mind of the hearer, where-  
unto it hath the most especiall respect.

#### The Caution.

**H**e that shall vse this figure ought to be skilfull in the knowledge of all, or at the least, of the most effectuall circumstances belonging to the tyme described, for otherwise the description will be both vnperfect and vnpleasant.

## Pathopeia.

**P**athopeia, is a forme of speach by which the Orator moueth the minds of his hearers to some behemency of affectiō, as of indignatio feare, envy, hatred, hope, gladnesse, mirth laughter, sadness or sorrow: of this there be two kindes.

The first is when the Orator being moved himselfe with anie of these affectiōs (sorrow excepted) doth bend & apply his speach

1 Plentie of matter.

2 Delectation of the hearer.

1 To be skilfull in the circumstances.

to stir his hearers to the same: and this kinde is called **Imagination**, to which diuine vehement figures do belong, as **Exclamation**, **Obtestatio**, **Imprecatio**, **Optatio**, **Exuscitatio**, **Interrogatio**, and such like. And to moue mirth, formes of speach seruing to that purpose, as **Alteismus**, and others of that kinde. Now as I sayd before, matters that fall into this figure ought to be great, cruell, horrible, odious, pleasant, or maruellous, for the greater y<sup>e</sup> cause is, the sooner the affections of the hearers are moued. Examples hereof are common in **Tragedies**, but of mirth and laughter in **Comodies**.

2. The other kind of **Pathopeia**, is when the **Orator** by declaring some lamentable cause, moueth his hearers to pitie and compassion, to shew mercy, and to pardon offences. To moue compassion, lamentable histories are oftentimes vsed, and likewise the lively descriptions of woefull sufferings, and pitiful miseries, and how they may be artifcially expressed. Poets complaints may giue apt examples.

To pardon offences the perorations of **Cicero** are good presi-  
dents. A serious and deepe affection in the **Orator** is a mightie  
furthrance and helpe to this figure, as when he is zealous, and  
deeply touched himselfe with any of those vehement affections,  
but specially if he be inwardly moued with a pitifull affection, he  
moueth his hearers to the same compassion and pitie, by his passio-  
nate pronuntiation. For true it is, that the apt bending of y<sup>e</sup> voice  
to the qualitie and nature of the cause, is not only a necessary du-  
tie in an **Orator**, but also an excellent ornament.

#### The vse of this Figure.

This figure pertaineth properly to moue affections, which is a  
principall and singular vertue of eloquution.

#### The Caution.

**I**n the vse of this figure there are many and necessary points to  
be obserued. First that the causes themselues may be sufficient  
to moue the mindes of the hearers to affections and passions, for  
it must be effectuall matter, and not bare words that may worke  
so great effects in prudent hearers.

Secondly, that there be a discreet obseruation of necessarie cir-  
cumstances, as in what causes, what affections are to be moued,

for

for in diuine Drations, and Hermons, to moue laughter doth much diminish and oppose the modestie of so graue an action, and so serious a cause.

Secondly when and where, (that is) the time and place had need to be diligently obserued, lest through want of discretion such affections be moued as are most vnfitt for the time, or vnmerte for the place, as mourning at marriages and ioyfull meetings: and contrariwise mirth at funerals & houses of mourning, are both repugnant to nature and contrary to custome.

Thirdly, it is verie needfull to shunne the vntimely, and too hastie chaunge of affections, for first to moue pittie or weeping, and then presently to turne weeping into laughter or contrariwise, sheweth the follie to be great, and maketh the action absurd.

Fourthly, it is the part of a prudenter Drator to obserue a mea-  
sure in mouing affections, lest he kindle that which he is not able to quench.

Fifthly, fained matter, fond gesture, and countersait pronun-  
ciation ought to be hated and auoyded.

### Icon.

**I**Con, is a forme of speech which painteth out the image of a person or thing, by comparing forme with forme, qualitie with qualitie, and one like-  
nesse with another.

I may by this figure paint out a rauenous and venomous person in this forme and manner: Even as a cressed Dragon which with burning eyes, sharpe teeth, crooked clawes, gaping mouth, runneth hither and thither, and leeketh euerie where whom he may finde to spit his poyson vpon, whom he may catch in his mouth, crash in sunder with his teeth, venoyme with his tongue and rent in pieces with his pawes.

Saint Barnard painteth the cart of couetousnesse in this manner: The cart of couetousnesse (saith he) is borne vpon fourre wheels, Pusillanimite, Uncurtesie, Contempt of God, and For-  
getfulness of death: it is drawne with two cattle in one yoke:

Greddie catching, and Fast holding: to these there is one driver: Urhement desire of encreasing. This driver to moue spadelie forward useth two sharpe whippes: Gredinelle of getting, and Feare of losing. This vice as you see, hath but one servant, because he is loth to hire many.

### The vse of this Figure.

- 1 To praise.
- 2 To di-  
praise.
- 3 To describe

The vse hereof pertaineth properly to praise or dispraise, and that as it were by a visible and lively image. To make this figure and image of things, there is required a sharpe wit, great reading, and a good memory that the workmanship and cunning may cause the beholder to view it with pleasure, to admire the proportion, to commend the colours, and praise the arte and wit of the workeman.

### The Caution.

- 1 Vnapt pro-  
portion.
- 2 Unlike-  
nesse.
- 3 Rare vse.

Want proportion and unlikenesse, are faultes which may much deform this ornement, & like as this forme of spech is a singular iewell of eloquence, so ought the vse thereof to be very rare.

## Epitheton.



Pitheton, called of Quintillian Appositum, of others Adiectuum: Is a figure or forme of speech, which ioyneth Adiectives to those Substantives, to whom they do properly belong, and that either to praise or dispraise, to amplifie or extenuate.

- 1 To praise.

To praise thus: O wondersfull clemencie, O most holy discipline. Hence it is, that we say: Gracious Princes, honorable Judges, reverend Fathers, prudent Counsellors, valiant Captaines, deare parents, vigilant Pastors, godly Ministers, faithfull friendes, iust Stewardes, painfull labourers, &c.

Another: A Prince of singular prudence, of valiant courage, of incomparable magnanimitie, of invincible fortitude, of famous actiuitie, of most happy successe, & most fortunate dexteritie.

Sometime

Sometime the Epithet is put after his substantive, & that most elegantly, as in this example of Tertullian: We pray (saith he) for all Princes, that their life may be long, their kingdome secure, their court safe, their armes strong, their counsellors true, their people god, the whole world quiet, and whatsoeuer else that subject or Prince do desire to enjoy.

Many Epithets are often ioyned to one Substantive, as for example: The iudgements of almighty God are great, iust, unsearchable, maruellous and mightie.

So contrariwise, one Epithet may be applied to diuerse Substantives, as may appeare in this sentence conuerted: D' happie Prince of such worthie Counsellors: D' happie Counsellors of so worthie a Prince.

To dispraise thus: Wicked counsell, rash consent, and cursed slaughter. To dispraise persons thus: Evil counsellors, unnatural parents, disobedient children, ignorant teachers, blinde guides, hypocriticall preachers, &c.

To amplifie in praise thus: Heauenly musick, famous memorie, wonderfull art, glorious fame. In dispraise, insatiable avarice, wicked presumption, blodie crueltie, diuellish subtiltie, mad drunckenesse, horrible feare.

To extenuate thus: A small fault, a wicked cause, a feble excuse, a momentany time. Lot vs let this figure where he saith to the Angels: Haue now this citie hereby to flie unto, which is a little one: he calleth it a little one, that by extenuating the thing he desired, he might the sooner obtaine it.

The vse of this figure.

A mong all the forms of eloquution, there is no one exhortation either more generall or more excellent then this: for it carrieth alwaies with it, wheresoeuer it be applied a singular grace and maestie of matter, beside the beautie wherewith it garnisheth the sentence.

The Caution.

A speciall regard ought to be had in the frame & coniunction of this figure, that y Epithets be not unproperly or peruersly applied, as to say: A valiant Phisitian, a reverend labourer, a courageous Counsellor, which is a forme of speach very unproper and also very absurd.

<sup>1</sup> Maestie of matter.

<sup>2</sup> Beautie of the sentence

<sup>1</sup> Unproperly or peruersly applied.

## Periphrasis.



Eriphrasis, is a forme of spech wherby that which might be said withone word, or at the least with verie few, is declared and expounded with many, and that sundrie waies.

First by explication of the name whiche the Christians do call Etimologia: As when for this word Philosopher, we say a man studious of wisedome, for Parasite a flatter for gaines sake: for Christian a worshipper of Christ.

Secondly by Annotation: that is, when by certaine markes or tokens we describe any thing, as understanding what anger is, we say it is a vehement heat of the mind, which bringeth palenesse to the countenance, burning to the eyes, & trembling to the parts of the bodie.

Thirdly by definition: for man, a living creature endued with reason, for a tyrant, an oppresor of the lawes and liberties of the common wealth.

The vse of this figure.

1 Necessitie.

2 Facilitie, or  
Perspicuitie.

3 Modestie  
or chastitie  
of speech.

There be thre causes to vse this figure. The first necessitie, as when we cannot otherwise declare the thing, for want of a proper word. The second is desire of copie and facilitie, by which the thing, word, or sentence is made more evident and lightsom, as the Paraphrases of Erasmus vpon the new Testament. The third cause is desire to shunne obscenitie and naked telling of basiful matters, which is a part of modestie, much to be commended.

Thus we see that there be thre speciall causes of vsing this ex-  
planation, and whereunto the vse hath the chiefe respect, that is to  
say, necessitie, perspicuitie, and chastitie.

The Caution.

1 The cir-  
cumlocution  
not too long.

The first prouiso in vsing this figure is, to haue regard that the circumlocution be not too long, wherby it may make the spech both tedious and barren, for this exzation serueth only to garnish the Oration with varietie of wordes, and never increaseth matter.

The

The second is to auoid curious, and needless Etimologies. The third is to regard that the annotations and definitions be not false or vnperfect, whereby the matter is rather obscured then manifested.

2. Needlesse Etimologies
3. False Definitions not to be vsed.

## Synonimia



Ynonimia, when by a variation and change of words that be of like signification, we iterat one thing diuerse times.

An example: Wisedome in the pore man, ly-  
eth as a thing despised, rejected, oppressed, bur-  
ed, and utterly extinta.

1. Of words.

Another: Is it not a true taken of intollerable arrogancie and venomous enuie, wher the tongue is stil exercised in deprauing, slandering, defacing, deriding and condemning of other mens wordes and workes?

Another: Who more worthy of renowme, honor, fame, & glory  
then Cæsar? Who more worthily esteemed, beloued, reuerenced, &  
honoured then noble Cæsar? who was his equall in knowledge,  
understanding, pollicie and wisedome? what was he that might  
be compared to him, either in courage of heart, in stortitude of mind  
or magnanimite of nature?

Another of Virgil: How doth the child Ascanius? is he yet a-  
live? doth he eate the ethereal food? and lieth he not yet vnder the  
cruell shades? Here through affection he expresteth one thing  
thise: for all that he deinaundeth is no more but this, is Ascani-  
us aliue.

Another of Ecclesiasticus: The highest doth not allow the gifteſ Eccles.  
of the wicked, and God hath no delight in the offſingſ of the vn-  
godly: here the firſt ſentenſe is repeated by the laſter, but yet  
with other wordes of the ſame ſignification, for in the former is  
the highest, in the laſter God, in the former doth not allow, in the  
laſter hath no delight, in the one gifteſ, in the other offſingſ, in the  
firſt wicked, in the laſt vngodly.

The vſe of this figure.

This figure delighteth much both for the plenty of wordes  
¶ and

1. To delight with variety of speech.
2. To adorne and garnish the oration.

1. Too great a heape of words.

2. Unlike or repugnant.

Iob.31.

To dispraise another.

To commend himselfe.

and varietie of sentences, but most of all for that it signifieth the worthinesse of a word or sentence, deserving repetition in a changed habite, whether it be in affection of praise or dispraise: this figure adorneth and garnisheth speech, as a rich and plentiful wardrop, wherein are many and sundry changes of garmentes, to bewtifie one and the same person, David, Salomon, and Esay, are much delighted in this exornation.

### The Caution.

In the use of Synonimies it is not good to make too great a heape of words considering the increase no matter, for by too great a multitude, long time is spent little matter exprest, and although the eares of simple hearers be satisfied, yet their minds are smally instructed.

Secondly it is requisite to regard that the words or sentences be not unlike or repugnant among themselves.

### Leptotes.



Eptotes is, when y speaker by a negation Equipolement doth seeme to extenuate y which he expresteth: by this Iob saith, that he hath not eaten his meate alone, that he hath not seene any man perish for want of clothing, or any poore for lacke of couering. Here if Iob had said, that he had feasted many, that he had clothed every poore body that should otherwise haue perished, he had not spoken so modestly, albeit that he had sayd as truly. Also by denying the superlatiue, it taketh the positive, thus. He is not the wisest man in the world, or, he is none of the wisest, that is, he is not wise at all: this and such like formes of speaking are vsed for modesties sake, for it were not so seemly to say that he lacketh wit, or that he is a scold: or thus, it is no smal account that he maketh of his owne wit, he setteth not a little by himselfe: here by the negation of small and little, great or much, is both signified and also properly amplified. Now if a man had some good occasion or cause to commend himselfe, he cannot by any means do it in more modest manner then by this figure, as if he should say: I was not the last in the field to fight against the enemies of my countrey, neither haue I been least esteemed or worst accounted

accounted of in the loue & fauour of noble men, here if he should haue said, I was first or one of the formost in the field, I haue been best esteemed or equal with the best, it would haue sauoured of arrogancie and boasting, although he had said neuer so truely, yet is there enough said to get praise.

The vse of this figure.

**T**HIS form of speech tendeth most vsually to praise or dispraise, and that in a modest forme and manner.

The Caution.

**T**IS merte to foresee some good cause and fit occasion to vse this forme of speaking, lest a man should either praise himselfe without desart, or dispraise another without cause, the one is a token of arrogancie, the other of malice, be the forme of speech neuer so modest.

### Frequentatio.

**F**REQUENTATIO, a figure by which matter being dispersed throughout the whole oratio are gathered together into one place, whereby the oration is made more pithie and sharpe, or thus: when many arguments being scattered here and there one from another are gathered together, as it were into one bundle, and layed before the eies of the hearer. Thus when all is done what vice is he free from, what is the cause why you would deliver him: he is a betrayer of his owne chastity, he lieth in waite to do mischiefe, he is covetous, intemperate, vicious, proud, wicked to his parentes, unkind to his frendes, troublesome to his kin, scurburne to his betters, disdainfull to his equals, cruell to his inferiours, finally intollerable to all men.

Another example, Cicero for Milo: Now truely the fortune of the Romane people seemed to me both hard and cruell, which had saene & suffered these men so many yeares to vaunt against y common welth: they had wiccolatrie & adulterie profaned & polluted the most holy religiōs, they broke in peices the most substantiall decaēs of the Senate, they raunsomid themselues with bribeis before the judges, in the office of the tribune, they molested the Senate, they cut in sunder the records of all ordērs made for the safety of the commonwealth.

They expelled me out of my countrey: they tooke away my goods, they fired my house, they tooke & forwoeld my wife & children, they denounced wicked and unlawfull warre to Pompey, they caused the slaughter both of magistrates and private persons, they burned my brothers house, they spoiled Horuria, they cast out many from their houses and substance, they vrged their purposes most earnestly, and pursued them most greedily, the cittie, Italy, prouinces, kingdomes might not mitigate their madnesse, they burned the domesticall lawes, whatsoeuer any had which liked them this yeare they thought should haue been theirs, no man staid their purposes, but Milo himselfe.

Manifold v-  
tes..

The vse of this figure.

**T**HIS figure is an excellent ornament of eloquence, and is of mightie force to amplifie either praises or dispaises, accusations or defences.

The Caution.

**T**HE principall point of this Caution is to regard that the arguments be not false nor fraudulēt to the supporting of iniquitie, and oppressing of innocence and truth.

## Commoratio

**C**ommoratio is a forme of speach, by which the Orator, knowing whereon the whole waight of his cause doth depend, maketh often recourse thither, and repeateth it many times by variation, whereof there be two kindes, the one which expresteth one thing with many words of the same signification which is called Sinonimia, spoken of before as in this example of Cicero: And shall so great a vertue be expelled, thrust out, banished and cast away from the cittie?

Another: What diddest thou couet? what diddest thou wish? what diddest thou desire? The other which declareth one thing with diuerse members, diuers causes, diuerse effectes and diuerse reasons. Cicero when Erutius could shew no cause in his accusation, why Roscius should slay his father, he doth first amplifie the wicked fact of Parricide, declaring how great it is, & argueth that without many and great causes, such a wickednesse cannot bee

com-

committed, and contendeth that it cannot fall but vpon a mischievous and most lewd men: after this he deniaundeth of Erutius the cause why Roscius should slay his father, which place because it was strongest in Roscius defence, he tarrieth long in it, and veri often maketh his returne thither, he often demaundeth the causes of so great and horrible wickednesse, of so shameful a deed, he often amplifieth the greatnessse of the fact, and that which is great indæde, he maketh by his eloquence and vehemencie of his speech wondersfull great.

The vse of this figure.

**T**he most vsuall practice of this figure is to accuse or defend, and that after a strong and forcible manner.

The Caution.

**V**here vertue vseth this figure, it neither accuseth falsly nor defendeth fraudulently, but where craft and ill conscience beare the sway it doth both.

## Systrophe

**S**ystrophe of some called Conglobatio, of other conuolutio, and it is when the Drator bringeth in many definitions of one thing, yet not such definitions as do declare the substance of a thing by the general kind, and the difference, which the art of reasoning doth prescribe, but others of another kind all heaped together: such as these definitions of Cicero be in the second booke of an Drator, where he amplifieth the dignitie of an hystory thus: An hystorie saith he, is the testimony of times, the light of veritie, the maintenance of memorie, the scholemistrisse of life, and messenger of antiquitie.

Another: Man is the example of imbecillitie, the image of vncertainty, the spoile of time, the bondman of miserie, the vessell of insatiable desire, and the confiuent castell of sudden ruine.

Pleasures are the enimies of chastitie, guides to pouertie, daughters of dishonestie, and sweete baites of extreme miserie.

The vse of this figure.

**T**his figure is an ornament of singular grace and eloquence,

1. To praise. serving most aptly and eligantly to communend vertues and dis-  
2. To de-  
scribe.
3. To dis-  
praise.
1. Affectatio. It is not good to affect this ornament too much, nor to use it too  
2. Too many definitions.

## The Caution.

It is not good to affect this ornament too much, nor to use it too oft, nor in using it to make too many definitions of one thing.

## Digressio

**D**igressio is the handling of some matter going out frō order, but yet for profit of some pertinent cause, we may digresse for the cause of praising, dispraising, delighting or preparing. Digressiōs are taken either frō the declaration of dæds, the descriptions of persons, places and times, the reporting of Apollogies and similitudes, & likewise frō common places.

## The Caution.

**T**here be diverse observations concerning digressio necessary to be remembred. 1. The first is to see som cause why we should digresse, that is, that the same digression may somie maner of way profit commennd, & garnish the cause that we haue in hand, for the digression ought in some respect to pertaine & agree to those matters which we handle, and not to be strange or far distant from þ purpose. 2. The second is to prouide a soveraign a perfect & readie way to goe soorth aptly, and making no long stay out, likewise to foresee a fit entrance for our retурne. 3. The third is, to take good heed that we do not darken our main cause and principall matter: we darken it if we goe soorth abruptly, tarie too long abroad, tell thinges strange, distant, or disagreeing to the purpose, or retурne into the cause ouerthwartly.

## The vse of this figure.

1. To ampli-  
fie.
1. To garnish

If wariness and good heed be taken, this figure is a vertue whereby the oration is amplified, garnished and wel commennd: otherwise it is a vice which doth violate both order and art, and doth greatly deform the Oration by patching it, as it were with shreds and broken pieces.

Enco-

## Encomion.

**E**ncomion is a forme of speach by which the Orator doth highly commend to his hearers, some person or thing in respect of their worthy deserts & vertues. Cicero: For if Cn. Pompey had bene 500. yeares ago, such a man he was as whom being a young man and a Romane knight, y<sup>e</sup> Senat might oftentimes haue required aid & defence, whose noble actes with a most renowned victory both by land & sea had spred ouer all nations, whose thre honourable triumphs are witnesses, that all the world was in our gouernment and dominion, whom the people of Rome had commended with singular honors, now if you shold say that he hath done something against y<sup>e</sup> league of peace, who wil belieue you? truly no man, for when death had quenched envy, his noble actes shold haue flourished in glory of an eternall renoume: whose vertues being bruted, shold haue giue no place to doubts: and shall the friendly, appreued, and perfect vertue of this man be hurt by the false report of backbiters?

By this figure we praise princes for their wisdom, religion, iustice, mercy, clemency, prouidence, blessed gouernment, liberality and such like. Judges for their wisedome, feare of God, learning, ears of equitie, for regarding the cause without respecting the person, for their vigilancy, constancie, and grauitie. The divine Pastor, for his learning, grauitie, god life, apt gifts of teaching, care of his flocke, constancie in the truth, and charitie towards al men. Captaines for their experiance, prouidence, fidelite, for their courage and fortitude in fight, and for their modestie and mercie in victorie.

<sup>1</sup> Praises of  
Princes.

<sup>2</sup> Praises of  
Judges.

## The vse of this figure.

This forme of speach serueth to support and encrease vertue by giving due praise and commendation to it. For by this exhortation, good deserts, and worthie vertues, are rewarded with the sweete frutes of their owne saede, and crowned with the garlandes of their owne flowers, that is to saie, with large fame, high honour, and immortall renoume and glorie.

For this the only forme of speech, which beth speaketh while the

vertuous man doth live, and also liveth when the vertuous man is dead. What shall I say? it is his plausus, his garland, his coate, his colour, and his ingrauen Epitaph.

#### The Caution.

In praising and commendng there are thre most necessarie pointes to be diligently obserued: The first is, that the praises be not too small for great and worthie vertues.

The second y they be not too great for meane desertes, and too high for base persons.

The third that they be not peruerely applied, that is to say, where rebuke and shame is rather due.

### Comparatio



Comparatio is a word of large and ample comprehension, and therefore it may stand as a generall head and principall of many figures, but namely of those which do tend most especially to amplifie or diminish by some of comparison, as either from the greater to the lesse, from the lesse to the greater, from equall to equall, or by opposition of contraries, I will first begin with Comparison, as it is usually and specially taken.

### Comparatio.

CComparatio is a forme of speach, which by apt similitude sheweth y the example brought in, is either like, unlike or contrarie: like things are compared among themselves, unlike from the lesse to the greater in amplifying, and from the greater to the lesse in diminishing, and contraries by opposing one against another.

1. Comparison of like thinges, as Camillus by his vertue did drive away the Barbarians and set vp againe the Romane Empire, being sovre opprest, and almost brought to utterdestruction: even so Laurentius Valla restored the Latine tongue to the former puritie, which through the ignorance of the Barba-

Barbarians was corrupted, suppressed, and almost quite extinct :  
As Iaines and Iambres withstood Moses, so do these resist the truth, 1. Tim. 3.8.  
men of corrupt mindes reprobate concerning the faith.

2 Comparison of unlike things: Brutus put his sons to death, for that they conspired treason: Manlius punished his sonne for his vertue. Contrarie thus : Marcellus restored to the ~~hyrcanus~~  
sans his enemies their ornaments : Verres tooke away the same from his friends and companions. The whole is not only compared with the whole but also the parts be compared one with another. Cicero for Milo. Did that most noble man Scipio (being a priuate person) slay Tiberius Gracchus: not much corrupting the common wealth: and shal we being Consuls suffer Catiline, that would willingly destroy all the world with sword and fire?

Here Catiline is compared to Gracchus: the state of the common wealth to the whole world: a mean corrupting to slaughter, fire, and destruction, and a priuate person to the Consuls.

Mat. 6.

3 From the lesse to the greater: Wherefore if God so clothe the grasse of the field which is to day, and to morrow is cast into the Duen: shall he not do much more for you, O ye of little faith?

Mat. 10.25.

If they haue called the maister of the house Beelzebub, how much more them of his houshold?

Heb. 9.13.14.

For if the blood of Bulles and of Goates, and the ashes of an Heifer sprinkling them that are vncleane, sanctifieth as touching the purifying of the flesh: how much more shal the blood of Christ which through the eternal spirit offered vp himselfe without spot to God, purge your conscience from dead workes to serue the living God?

2.Pet.2.4.

4 From the greater to the lesse : If God spared not the Angels that had sinned but cast them downe into hell, and deliuered them into chaines of darknesse to be kept vnto damnation, neither spared the old world, &c. much lesse will he spare the wicked which walke after the flesh in the lusts of vncleanness: &c.

If the righteous scarcely be saved, where shall the vngodlie and sinner appeare? If the law of God doth not iustifie, much lesse mans traditions.

If the Shepheard be not able to resist the Wolfe, much lesse are  
P ig.

the shēpe able: If the mightie mountaines be not able to stand  
against the w̄rath of God, much lesse man, which is the image of  
weaknesse.

The vse of this figure.

This forme of speach is of mightie force and power both to move  
by example, & to persuade by reason, for the parts of the com-  
parison being brought together, their likenesse or unlikenesse,  
their equalitie or inequalitie is as plainly discerned, as things  
which are tried and iudged by the ballance. The vse hereof is ve-  
rie great and mightie in whatsoeuer cause it handleth, whether  
it be in praising or dispraising, accusing, reprehending, confirming,  
confuting, moving affection, persuading, or in anie other like:  
and no one forme of speach more apt and excellent to amplifie.

The Caution.

1 Vnequall,  
or equal.  
2 Peruise  
position.

In desiring to make a like or equal comparison, we must take  
had that the parts be not unlike or vnequall. Secondly, in  
making comparison from the greater to the lesse, we had need  
to foresee, that we put not a lesse for a greater: and so likewise in  
comparing from the lesse to the greater, which sometime falleth  
so out through ignorance and want of knowledge in the things  
compared. Lastly, it is behouefull to take heed that our compari-  
sons be not so applied as they may moue offence in the hearers,  
for there is an old saying and a true, that comparisons be odious,  
which is still verified either by the folly of the speaker, or pride of  
the hearer.

### Similitudo.



Imilitudo, is a forme of speach by which the Dra-  
tor compareth one thing with the other by a simi-  
litude fit to his purpose. Cicero: Even as the light  
of a candle, is opprest with the brightnesse of the  
dunne, so the estimation of corporall things must  
needs be darkened, drowned, and destroyed by the

2 glorie and greatnessse of vertue. As in daungerous sayling the  
helme is not committed to him that is richest or noblest of birth,  
but to him that hath the best knowledge in guiding the ship: even  
so

so is it requisite and behouefull not to giue the principalitie of government to him that is of more wealth then others, or of nobler blood, but to him that excelleth other men in wisedome and loyaltie.

It is euuen Judges, as if you shoulde giue a sharpe sword to a little childe, or to a feble olde man, who by his owne strength can hurt no mans person, but yet if he come to a naked mans bodie, he may by the Sharpnesse of the point and waight of the weapon wound it: euuen so was the consulship as a sword giuen to wrake and fearfull men, who could never by their owne wight, haue bene able to do so much as pricke a man, but being armed with the name of the honourable Empire, they haue cruelly murthered the common wealth.

As it maketh no matter whether you laie a sickle man in a bed made of plaine wood, or in a bed gilt and garnished with gold, for Seneca. whither soever you remoue him, he carrieth his disease with him: euuen so is it all one, whether the mind which is sickle with insatiable auarice, be placed in riches or in pouertie, for while the disease hang still vpon it, it findeth no rest.

As the lion become sometime a piae to smal birds, and as thin rust consumes thicke yron, so is there nothing so sure, which is Quint. not subiect to his inferiour.

#### The vse of this figure.

The vse of Similitudes is verie great, yelding both profit and pleasure, profit by their perspicuitie, and pleasure by their proportion. They serue to many and sundry endes, as to praise, dispraise, teach, to exhort, moue, perswade, and to many other such like effects: of all formes of speach, they are best concerued, most praised, and longest remembred.

1 Many vses.

2 The vtiltie of similitudes.

#### The Caution.

The principal care in making similitudes, ought to be in soze, 1 Unlike. saing that the things compared, be not unlike in that part 2 Unknowne wherein they be compared.

Secondly, that they be not straunge and unkynlyke, by the one there is an absurditie, by the other obscuritie.

*Dissimilitudo.*

Chrisost. super Mat.

Esay 1.3.

Ierem. 8.7.

Luc. 9.58.

Mightie in amplification.

The grace of this figure how impaired.

**D**issimilitudo, is a forme of speach which compareth diverse things in a diuerte qualitie.

An example of Chrysostome: If we haue any disease in our bodie, we vse exercise and all other means, that we may henceforward be deliuered and free from it, but being sicke in soule, we dissemeble and make delaie: we leauue the fountaine vncured, and count necessary things superfluous.

Another of the Prophet Esay: The ore hath knowne his owner, and the asse his maisters cribbe: but Israel hath not knowne, my people hath taken no heed.

Another of Ieremy: The stork in the aire knoweth his appointed time, the turtle doue, the swallow and the crane, consider the time of their trauell, but my people will not know the time of the Lords punishment.

Another of our Sauour Christ: The fores haue holes, and the fowles of the aire haue nestes, but the sonne of man hath not whereto late his head.

The vse of this figure.

This forme of speach is of great vse and utilitie in amplification, and it is verie conuenient for praise or dispraise, reprehension and confutation.

The Caution.

The grace of a dissimilitude is much impaired, when the vnikenesse is verie little, or when the parts are straunge, or unaptly compared.

*Antithesis:*

**A**ntithesis, a figure which Quintilian calleth contention, and it is a proper coupling together of contraries, and that either in words that be contrarie, or in contrarie sentences.

In contrary words: He is gone but yet by a gainfull remoue, from painfull labour to quiet rest, from vnquiet desires to happy

happy contentment, from sorrow to joy, and from transitory time to immortalitie.

2 An example of Cicero: And may you then preferre the un-  
knowne before the knowne, the wicked before the iust, strangers  
before neighbours, the covetous before the contented, hirelings  
before free helpers, the prophane before the religious, the most  
malicious enemies to this Empire and honour, before vertuous  
companions, and faithfull Citizens?

3 So well sighted were the eyes of his minde, that by them  
he saw life in death, an exaltation in falling, glorie in shame, vic-  
tory in destruction, a kingdome in bondage: and a gloriouse light  
in the midst of darknesse.

4 In contrary sentences: Art thou rich? then robbe not the  
poore: if thou beest strong, tread not the weake vnder thy fete:  
if wise, beguile not the simple: if publike by authoritie, oppresse  
not him that is priuate.

Another: What is more odious then labour to the idle, fasting  
to the glutton, want to the covetous, shame to the proude, & good  
lawes to the wicked.

#### The vse of this figure.

This is a most excellent ornament of eloquence, seruing most  
aptly to amplification, it graceh and bewtifieth the Oration  
with pleasant varietie, and giueth singular perspicuitie and light  
by the opposition, it is so generall that it may serue to amplifie  
and garnish any graue and weightie cause.

1 Varietie.  
2 Perspicuitie.  
3 To amplifie.

#### The Caution.

In the vse of this ornatyon, it behoueth to moderate the num-  
ber of comparisons, lest they growe to too great a multitude,  
which bewrayeth affectation, a fault which ought to bee shun-  
ned.

1 Excesse in  
number.

Secondly, to prouide that we impaire not the beautie and  
strength of this figure by opposing things differing, in stead of  
contraries.

2 Diuerse in  
stead of con-  
traries.

## Synecrisis.

**S**ynecrisis, is a comparison of contrary things, & diuise persons in one sentence.

**S**ec. 13. 34. An example of the holy scripture : Behold my ser-  
uants shall eate, and you shall suffer hunger, behold  
my seruants shall drinke, and you shall abide thirst, behold my  
seruants shall reioyce and you shall be put to shame, behold my  
seruants shal be glad through ioy of heart, & you shal cry through  
sorrow of heart, and waile through contrition of spirit.

Another of the penitent thēſe hanging on the crosse, ſaying  
thus: We are indeed righteouſly here, for we receiuē things wor-  
thie of that we haue done, but this man hath done nothing amisse.

Here in this erample the guiltie is oþpoſed againſt the iuſt,  
and inieorie againſt equitie.

Another: The ſuttle commit the fault, and the ſimple beare  
the blame.

**Prou. 14. 1.** Many of Salomons Prouerbes are compounding and gar-  
nished with this erarnation: as theſe and many mo ſuch like:  
Wife women uphold their house, but a ſooliſh woman pulleth it  
downe.

**Prou. 10. 1.** A wiſe ſonne maketh a glad father, but an vndiſcret ſonne is  
a heauineſſe to his mother.

**Prou. 3. 33.** The curse of y Lord is in the house of the vngodly, but he bleſ-  
ſeth the dwellings of the rightuouſe.

The ſame uſe and Caution may ſerue to this figure, which do  
pertaine to Antithesis, laſt obſerved.

## Enthimema.



Enthimēma, is a forme of ſpeech which Quintillian  
interpreteth a commēt, ſoasmuch as it may wel  
be called the whole action & ſentence of the minde,  
& it is as Cicero ſaith, when the ſentence concluded  
consisteth of contraries thus: Our elders made  
warre,

warre, not onely that they might be free, but also that they might rule: but thou thinkest warre may be left off, that we might be made bondslaves to serue.

Another: If great wealth bring cares, and pouertie wretched miserie, then the meane betwene these two extremities is the greatest happinesse.

Another: They which may do me good wil not, and they which are willing cannot, therefore my distresse remaineth.

The vse of this figure.

This exhortation may be applied to diuerse ends, but most specially to confirme, or confute.

The Caution.

In the vse of this figure it behoueth to haue this care, that the premises be true, wherupon a right conclusion may be inferred.

### Inter se pugnantia.

**I**nter se pugnantia, is a forme of speach by which the Dicator reproueth his aduersarie, or some other person of manifest vncoustantie, open hypocrisy, or insolent arrogancie. Cicero for Roscius: In which cause thou sauest to me, to be vncoustant and foolish, that wouldest both hurt a man and also commend him, and both call him an honest man, and also a varlet.

Thou therefore which teacheſt another, teacheſt not thy ſelſe: Rom. 10. thou that preacheſt a man ſhould not ſteale, yet thou ſtealeſt: thou that ſaiſt that a man ſhould not commit adultery, yet thou breakſt wedlocke: thou abhorrefteſt images, and yet robbest God of his honour. Then makeſt thou boaſt of the law, and through breaking the law diſhonoureſt God.

Another of Iaines the Aſſoſle: Out of one mouth proceſſeth Iac. 3.10. blessing and cursing, my brethren ſhene things ought not ſo to be: doth a fountain ſend forth at one place ſweet water and bittere?

The vſe of this figure.

**T**his figure pertaineth properly to reprehencion, as to repreſſe boldneſſe in the rude, pride in the arrogant, ſecuritie in the higheſt, hypocrite, and vncouſtancie in the vniuife. The vſe ma-

## The Caution.

The opposed  
parts both  
true.

**T**he chiese and principall regard in the Caution of this figure  
is, to looke that the partes opposed and repugnant be both  
true, otherwise the reprehender deserueth reprehension.

## Antimetabole.

**A**ntimetabole, is a forme of speach which inuertereth a  
sentence by the contrary, thus: It behoueth thee to eate  
that thou maist liue, and not to liue that thou maist  
eate.

1 Cor. 11.

Another of the holy scripture: Neither was the man created  
for the womans sake, but the woman for the mans sake.

2 Cor. 12.

Another: The childe[n] ought not to laie vp for their parents,  
but the parents for their childe[n].

An example of Cicero: Of eloquent men Crassus is counted  
the most learned Lawyer, and of Lawyers, Scuola most elo-  
quent.

## The vse of this figure.

**S**undry vses. The vse hereof serueth properlie to praise, dispraise, to distin-  
guish, but most commonly to confute by the inuersion of the  
sentence.

False inuer-  
sion.

In vsing this forme of speach, it is requisite and behouesful that  
the sentence inuerced be not false, or that it be not peruerely put  
contrary to the truth & meaning of the speaker through the fault  
of memorie.

## Peristasis.

**P**eristasis, a forme of speach by which the Orator ampli-  
fieith by circumstances, and circumstances are either of  
a person or of a thing, a person hath these: Parentage,  
nation, Countrie, kinde, age, education, discipline, ha-  
bite of bodie, fortune, condition, nature of the minde, studie, fore-  
deeds, name, &c.

1. Parentage: Thou art of a noble bloud, and hast thou made  
thy

thy selfe a companion of most lewd men.

2. Nation art not thou worthie of blame being an Englishman  
borne to despise the practice of shooting, knowing that it hath ban  
of long time the principall cause of English glory?

3. Countrey: To be borne in Crete and to hate the vice of lyng  
is praise worthy. To be borne in Asia among Turkes and to fa-  
uoure and imbrace Christian religion, amplifieth the vertue of  
that man.

4. Kinde: Boldnesse, unchast speech, manlike apparell and geslure  
are all vnseemely in women, and womankind.

5. Age: Lyng, lightnesse and lust are thre euils intoileable in  
youth, how much more in gray heads and old age?

6. Education: To be well brought vp, and vertuously trained in  
youth, and after to digresse and become wicked as did Nero, am-  
plifieth the fault and increaseth the shame.

7. Discipline: A Judge to corrupt lawes and wrost iudgement,  
a professor of diuinitie to teach errors and maintaine heresies, a  
Physition to destroy life by the abuse of Physicke, a Captaine to  
for sake his Prince, and take part with the enemie: all these are  
great offences in any sort of men, but yet far greater, when the  
profession and the transgression be compared together.

8. Habite of bodie: God hath indued thee with a bewtifull fair-  
nesse, and why dost thou live in so soule manner, and blemish that  
which he hath bewtified?

Thou hast a lustie and strong bodie, art thou not ashamed to  
beg thy bread?

Thou art a tall and mightie man, why art thou then fearefull  
to fight for thy countrey?

Little David slew great Golia, which was wonderfull.

9. Condition: Being a servant and to strike his maister, is he not  
worthy to be punished? How dare you being a priuate person  
resist your magistrate: a rich man to steale, a poore man to be  
proud, are offences much encreased when their condition or estate  
is considered.

10. The nature of the mind: God hath giuen you a valiant heart,  
and shall carefull thoughts ouercome you: you haue had alwaies  
a constant mind, and shall trifles quench your old frendship?

11. Studie: You studie the law which is the maintenance of right, with what face or conscience can you offer this wrong?

12. Fordeedes: When a man hath in his youth and former part of his tyme been vertuous, well reuened, liberall and pittifull, valiant and hardie, and now to fall from all vertue to all vice, to become hard, cruell, cowardly, slouthfull and carelesse, amplitieth greatly these crimes by whiche those excellent vertues are oppressed.

13. You counselled them to take this ungracious enterprise in hand, and therefore your punishment is like to be thereafter.

By his counsell the armie was directed, the Cittie besieged, won and conquered, the greater is therefore the fame of his wisedome.

14. Name: Is thy name Salomon, and hast no more wisedome: doest thou feare to be a souldier, and thy name Alexander?

### Circumstances of things.

1. Cause: Iudas was the cause of betraying Christ, therefore he had the more sin.

2. Place: They bought and sold in the temple the house of praier, and therefore they were reputed theues, and the temple called their denne.

3. Time: In the time of praier to be exercised in wicked works, lewd wordes, or wanton behaviour is offensive to god men, and cursed before God. To abuse the tyme of peace with tumults and sedition, is an heinous offence.

4. Occasion: To watch the oportunitie of darkenesse to do mischiefe, betokeneth a pretended purpose, to vse the helpe of solitudes as Cain did, when he slew Abel his brother, doth take away all excuse of ignorance and pretence of infirmitie.

5. Instrument, to slay with a dag or priuie weapon, to murder by poisoning or by strangling doth argue a darpe and cursed malice of the murderer.

### The vse of this Figure.

Sundry vses. The vse of circumstances is verie profitable for amplifying, extenuating, for expressing plainly, for prouing & confirming.

The

## The Caution.

**T**he most necessarie admonition concerning the vse of circumstances is to take heede of long and tedious stay in them, as about who, what, when, where, how, and such like, which by prolixite is wont to make the oration barren.

Too long stay  
in circum-  
stances ma-  
keth the ora-  
tion barren.

## Auxesis



Auxesis is a forme of speech by which the Orator amplifieth by putting a greater word for a lesse, as to call a proude man Lucifer, a dyonkard a swine, an angrie man mad, a covetous man a cutthoate: In praising, as to call an honest man a Saint, a faire Virgin an Angell, god musickē heauenly harmonie.

This figure is chieflie set forth by tropes of words, forasmuch as they paint out things by similitudes, and make them more evident by setting images before the eies, as when we call a crastie fellow a Fore, a rauenous person a cormorant, a patient man Job, but chieflie by Hyperbole, which maketh a large and most ample comparison.

By Hyper-  
bole.

## The vse of this figure

The vse hereof helpeth mightily to expresse a matter which requireth either great praise, or dispraise, and it is oftentimes in great and grieuous complaints, signifying the greatness and excesse of suffering, examples whereof are found in the complaints of holy men, but chieflie in Job, Dauid, and Jeremie.

## The Caution.

The true vse hereof is required in great causes, and not to amplify euerie small matter and foolish trifle, which is a vanity To amplify to be shunned, for that common custome to amplifie small things, small matters is more fit for a common lier, then mette for a graue and modest Orator.

## Meiosis

**M**eiosis contrary to Auxesis when a lesse word is put for a greater, to make the thing appeare lesse then it is, or verie little, as to call a learned Doctor a prettie scholler, a great wound a scratch, a flat fall a foile, a raging railer a testie fellow: as Auxesis doth magnifie and lift vp, so doth this diminish and pull downe: the other of small thinnes, maketh great matters, so this of great matters maketh but trifles.

1. To extenuate.
2. To excuse.
3. To comfort by extenuation.

The use hereof serueth to sundry effectes, to excuse by extenuation, also to remoue despaire, and plant hope, as doth the Physition in comforting his despairing patient, by calling his disease a matter of no danger, no cause of any feare, an obstruction easily remedied, an inflamation quickly quenched, whereby the Physition doth much relieue and lighten the heauie spirits of his fable Patient, by decreasing the causes and diminishing the danger.

### The Caution.

1. To exceed

**H**E that regardeth his credite must take heed that aswell in augmenting as in decreasing he respecteth the truth, and diligently obserue the Poets warning, vt ne quid nimis: in diminishing regard ought to be had, that in coveting too great a decrease, the speaker fall not into that fault of speech, which is vsually called Tapinosis, that is when the dignitie or maiestie of a high matter is much defaced by the basenesse of a word, as to call the Ocean a streame, or the Thames a brooke, a foughтен field a fray, great wisedome prettie witte, an Oration a tale, or as if one should say to a King: may it please your mastership: To this is opposed Bomphiology, which giueth high titles to base persons, and great praises to small deserts. There is another faultie tearme of speech, called Paradiastole, which in this place may well be mentioned, for that it also opposeth the truth by false tearmes, and wrong names, as in calling dronkennesse god fellowship, insatiable auarice god husbandrie, craft and deceit wisedome and policie.

This

This vice of speach is a fit instrument of excuse seruing to selfe-loue, partiall fauour, blinde affection, and a Chamelkis person, which for the better maintenance of wickednesse useth to couer vices with the mantles of vertues.

## Incrementum



Incrementum is a form of speech, which by degrees ascendeth to the top of some thing, or rather aboue the top, that is, when we make our saying grow & increase by an orderly placing of wordes making the latter word alwaies excede the former in the force of signification, contrarie to the naturall order of thinges, for that euer putteth the worthiest, and weightiest words first, but this placeth them alwaies last, as in this example: *O my Parmeno the beginner, the enterpriser, performer and* Terence. *accompilisher of all my pleasures.*

Another: Neither siluer, gold, nor precious stones might be compared to her vertues.

There was neuer yet a noble Captaine, Prince, king or Emperour, whose honorable fame and renoune hath spred both far & wide, and also long continued, that may ouer match this worthie man in vertue or honour.

### The vse of this figure.

This figure is both apt to bewtifie the speech and to amplifie the matter, for in forme it is neere to Articulus, and in force to comparison, and is as it were the Drator's scaling ladder, by which he climeth to the top of high comparison: neither is it unlike to fire whose propertie is alwaies to ascend as high as matter can carie it.

### The Caution.

In this figure order must be diligently obserued, that the stronger may follow the weaker, & the more worthie the lesse worthie, otherwise the signification shal not increase which this figure doth especially respect, but become a Congeries which respecteth not the increase of matter but multitude of wordes.

*Anthypophora*

Anthypophora, when we grant to an obiection, bringing in another thing which maketh the same obiection tollerable, Cicero: I confesse I tooke that thing vpon me, peraduenture a matter of great importance, and also dangerous vnto me: yet notwithstanding a cause worthie, for which I was bound to straine the strenght of my age & diligence.

Another: I grant there is in it great labours, and many perils, yet by painfull trauel and valiant aduentures therein shal ensue immortall glorie.

I cannot denie but the way to learning and wisedome is long and painful, the ascent steapie and slipperie, the season darke and mistie, false turnings many, beside stops, and many other kindes of discouragements: yet by labour and constancie once attained, it bringeth with it a plentiful haruest, I meane both of profit and pleasure.

## The vse of this figure.

The propertie of this figure is to moderate extremities, and to arbitrate betweene comparative contentions.

## The Caution.

A Speciall regard ought to be had that the latter cause or part of the sentence be not weaker then the former, for if it be, then the former part remaineth single in it selfe, and the oration is made verie weake and fayle.

*Synæcrosis*

Hyperides.



Ynæcrosis is a figure which teacheth to conioine diuise things or contraries, and to repugne common opinion with reason, thus: The couetous & the prodigall are both alike in fault, for neither of them knoweth to vse their wealth aright, for they both abuse it, and both get shame by it.

Gluttonous feasting, and staruing famine are all one, for both weaken the bodie, procures sicknesse, and cause drafth.

The

The vse of this figure.

**T**he proper vse hereof serueth to couple contrarie cussis tog-  
ther, & to condemne them both by shewing a reason which is  
taken from their unitie in working and consent in some effect.

The Caution.

To vnite co-  
traries and  
condemne  
them both.

**I**þ vsing this figure it is needfull to foresee and be sure wherein  
they cōsent, that one and the same reason may condemne them  
both.

### *Dirimens copulatio*

**D**irimens copulatio, when we bring forth one sentence  
with an exception before it, and immediatly ioyne a  
nother after it that seemeth greater: Cicero in his ova-  
tion in which he gaue the Romane people thankes for  
his returne: You haue (saith he) not onely taken away my ca-  
lamitie, but also seeme to augment my dignitie.

Wherfore you must needes obey, not onely for feare of ven-  
geance, but also for conscience sake. Rom. 13.

Behold, I haue not laboured for my selfe onely, but for all Eccle. 24.3.9  
them that seeke wisedome.

The vse of this figure.

**T**his exornation hath some affinitie with incrementum, for To increase  
that they both increase the signification by placing the mea- and amplify.  
ner first, and the worthier last: but yet they haue their difference.  
Incrementū increaseth by degrees of words, this by sentences: that  
by wordes of like nature onely, this both by like wordes and by  
diuerse thinges.

The Caution.

**H**ed ought to be taken that the latter sentence be not wea-  
ker or lesse worthie then the former, which is a necessarie  
point to be regarded: for it were absurd to say, he is not onely a  
tirant, but also verie troublesome, or to make the latter the  
same that the former is, as to say he is not onely idle, but also  
he loueth to sit still and do nothing, then to speake thus: it were  
better to sit still and say nothing.

1. The latter  
sentence  
weaker then  
the former.  
2. To repeat  
the same.

A g.

Corre<sup>ctio</sup>

Corre<sup>ctio</sup>, is a figure which taketh away that that is said, and putteth a more iust word in the place, whereof there be two kindes, the one is when a word is corrected before it is said.

An example of Cicero in his 7. action against Verres: We haue here brought before you Judges, to haue your iudgement, not a theefe, but a violent robber, not an adulterer, but a breaker of all chastitie, not a spoiler of church gods, but a ranke enemie to al godly religion, not a quarrelling ruffian, but a most cruell murderer.

An example of the holy Scripture: You declare that you are y epistle of Christ ministred by vs, and written not with inke, but with the spirite of the living God, not in tables of stone, but in the fleshly tables of the heart.

Correction after the saying, Paul to the Romanes: By what law of workes, nay, by what law of faith?

To the Ephesians: But after you haue knownen God, nay rather are knownen of God.

For this thy shainsull and most cursed fact, what shall I call thee, a wretch, nay a beast, a beast, nay a poisonnous serpent, yet none of these are fit enough for the, a devil, thou art both in respect of thy malice which thou doest possesse, and of the sundry mischieves which thou doest daily commit.

The vse of this figure.

This figure also doth effectually amplifie by the orderly encrease, but chiefly, by casting by mightie wordes, and by putting mightier in their comes, also it maintaineth attention, for while y hearer vieweth the going out of one word, he straight expecteth the comming in of another.

The Caution.

Discerning both the first forme of Correction, and also the second, it behoueth that the latter wordes be mightier then the former, for to reject y mightier and place the weaker betokeneth want of discretion in the Drator, or to put needlesse & fond wordes to be corrected is a signe of follie.

1. To amplify  
2. To retaine  
attention.  
3. To cauile  
expectation.

1. To reject  
the better &  
place the  
meaner a  
follie.

Metar-

## Metania.



Metania is comprehended vnder Correction, and it is saith Rufinianus a description of things by comprehension, thus: He sheweth himselfe a man amongst his enemies, nay a lyon. But of other Authors it is taken for a forme of speach by which the Drator<sup>2</sup> repenting himselfe of some word or saying past, by fault of memorie, or want of due consideration, craueth leauue to resume it, and to recite it, and to place a fitter word in stead thereof. Hereupon it is called Poenitentia Dicti, which repentance is many waies signified, and the leauue to call words backe is diuersly expressed, according to the pleasure and devise of the Drator.

Sometime the Drator<sup>1</sup> blameth himselfe, as doth Cicero in his Dration for Milo: We are fooles that do presume to compare Drusus Africanus, Pompeius, and our selues with Clodius.

## The vse of this figure.

The vse of this figure serueth the Drator<sup>1</sup>, whē either through rashnesse of affection, weaknesse of memorie, or imperfection of speech, he hath said some thing amisse, to resume it, and amend it, or vnder pretence of misliking, to take occasion to expresse his minde more largely.

## The Caution.

It behoueth the Drator to take haede that he vster no heinous, wicked, and slanderous words, with entent to correct them, for a word of offence is like a wilde bird which hath escaped thy hand and cannot be called againe.

## Paramologia.

**P**aramologia, of some called Paralogia, it is when the speaker granteth many things to his adversary worthie of commendation, and at the length bringeth in some notable crime, which oppresseth and quencheth all that was granted before. Cicero for Flaccus; Notwithstanding this I say concerning the whole nati-

A a iy.

<sup>1</sup> To correct errors of speech.

<sup>2</sup> To expresse more largely.

1 Words of offence.

the whole nation of the G̃eekes, I grant unto them learning, I grant unto them the knowledge of many Ãites, I take not from them the comely grace of speech, fine wittes, singular eloquence. And furthermore, if they challenge unto themselves any other thing, I will not deny it them, yet religion and faith that nation never fauoured, what vertue, what authoritie, what waight there is of all this matter they know not.

Also it is by this figure when the speaker in his conclusion bringeth in that which was not looked for, or that which is contrary, or at least farre distant from the premises. As for example: Salomon rehearseth the partes of his felicitie, he mentioneth his riches, possessions, sumptuous buildings & pleasures: but suddenly he concludeth that all this is but vanitie and vexation of spirit. This conclusion commeth unlooked for, and verie unlike to haue ensued such premises, the expectation tendeth rather to heare what felicitie followed all this wealth and great possession: and not what vanitie or vexation of spirit.

The like example of this manner of speaking is in the 21. of Job, where he first describeth the prosperitie of the wicked, and then concludeth that suddenly they go downe to the graue.

#### The yse of this figure.

To confuse  
by detrac̃io.

The utilitie of this figure, consisteth chiefly in confuting and removing the opinion of the hearer from some liking or error deeply rooted in his minde and affection, which the Orator confuteth by a conclusion suddenly inferred, for which respect it may be compared to the practice of undermining, which as it is hardly perceived till it hath wrought sudden subversion, so this figure maketh no shew of the purpose till it concludeth.

#### The Caution.

1 To grant  
the greater.

2 To inferre  
the lesse.

It is a necessarie poynt to foresee that we graunt not the greater, and inferre the lesse, or being in but one euil thing to subuert and ouerwhelme many good: or to inferre small faultes, to disgrace & drown great vertues: for it were to kindle that which we cannot quench, or plant that we cannot pull vp, and briefly to confirme that which we desire to confute.

Metabasis,

## Metabasis.

**M**etabasis, is a forme of speach by which the Orator in a few words sheweth what hath bene alreadie said, and also what shalbe said next, and that diuerse waies.

1 From the equall: The matters which you haue alreadie heard, were wonderfull, and those that you shall heare, are no lesse maruellous.

2 From the vnequall: I haue declared vnto you many of his commendable deserts, yet wil I tell you of many mo, and farre more excellent.

3 From the like: I haue hitherto made mention of his noble enterprizes in France, and now I will rehearse his worthie actes done neare to Rome.

4 From the contrary thus: As I haue spoken of his great aduersitie and miserie, so wil I now speake of his happy prosperitie, which at length ensued, as the bright day doth the darke night, and warme sommer cold winter.

5 By preuention or occupation: Peraduenture you think me long in the threatenings of the law, I will now passe to the sweet promises of the Gospell.

6 By reprehension: I haue staid too long in lamentable mat-  
ters, I wil now make mention of some pleasant reports.

7 From consequents: You haue bene tolde how he promised, and now I will tell you how he performed: you haue heard how greeuously those cities offended, and it resteth now to heare how iustly they were punished.

## The vse of this figure.

**T**his eroznation is profitable in two respects, it both putteth in mind what hath bene said, & also prepareth the hearer to the rest following.

## The Caution.

The greatest care and regard in the vse of this figure, ought to be in obseruing these pointes. First, to be brieue in the rehearsal of the matter already said, and likewise of that which shall next follow. Secondly, to prouide that the matter which followeth be neither of lesse importance nor lesse plausible then the

1 To put in  
minde.

2 To prepare  
attention.

1 Long repe-  
petitions are  
tedious and  
irksome.

2 Lesse mat-  
ters follow-  
ing, quench  
attention.

## The Garden of Eloquence.

matter going before, for a long rehearsal becommeth tedious, and wearieth the hearers, and the promise of a matter of lesse importance or lesse pleasant quencheth attention and turneth away expectation.

## Medela.

**M**edela, when seeing the offences of our friendes, or of them whom we defend, to be so great that we cannot honestly defend them, or so manifest that we cannot well deny them, we seeke to heale them with plasters of good words and pleasing speach: Whē there was a greater luxurie and ryot objected against Cælius, then Cicero durst defend, and more evident then he could deny: notwithstanding he did extenuate the fault with gentle words, and as much as he could pacified the judges, who were vehemently kynedled against him, he said that those things were partly the vices of times rather then of the man, he contended that some thing ought to be yelded to age, he opposeth against the offence a hope of future regard and diligence. And also as a remedie against new sprung envy, by the acts and enterprizes which now Cælius tooke vpon him, he applieth his own expectation of Cælius modestie and honest behauour for the time to come.

Paul to Philemon.

The Apostle Paul giveth a verie god example of this figure in his Epistle to Philemon, where he vseth sundry reasons & diuerse meanes to salue and cure the fault of Onesimus, and to appease and pacifie the displeasure of Philemon: Which example may be a very god president for the vse of this figure, both in respect of the forme, and also of the equitie & lawfulness of the effect, which are two points necessarie to be obserued in all formes of speech.

Diuerses vses.

The vse of this figure.

**T**his figure or forme of speach pertaineth properly to extenuate offences, to excuse infirmities, to appease displeasure, and reconcile friends offended.

The Caution.

**I**t behoueth the vertuous Drator to regard these necessarie observations in Caution, that he never defend things vnlawfull, noȝ

nor denieth matters evident, nor excuse offences y be wilful, nor extenuate transgressions that be great, otherwise he shal appears both impudent and wicked: notwithstanding which of all these faults will not blind affection, selfeloue, euill conscience, and corrupted mindes take in hand, and either subtilly worke, or audaciously performe,

## Exuscitatio.

**E**xuscitatio, is whē the speaker being much moued with some vehement affection in himselfe, doth shew it by the vtterance of his speech, and thereby moueth the mindes of his hearers, and it is vsed when persons or matters do require either great praises, or dispraises. In praises thus: What man is he? be he never so eniuious, neuer so malitious, never so ambitious of honour, but must needes commend this man, and acknowledge him to be most vertuous, most learned, most wise, who for the safegard of his country, the defence of his citie, and the riches of the common wealth, did most willingly put and yeeld himselfe to great and cruell dangers, whose learning was proued in defending, whose wisedome was wondered at, in accomplishing so dangerous an enterprize. In dispraising thus: Who is of so carelesse a minde, that seeing these things can hold his peace and let them passe? you put my father to death before he was condemned, and being so put to death, you registred him among condemned men, you thrust me out of mine owne house by violence, you possessed my patrimony, what will you more? came you not to the seate of iudgement as you do now, to put to death or at least to condemne Sextus Roscius?

1 Cicero.

2 Cicero.

### The vse of this figure.

**T**his figure is verie generall, and may serue to manie and sundrie purposes, but chieflie to praise or dispraise, it may bee vsed to accuse, reprehend, to defende, and iustifie.

Diuerse v-  
ses.

## The Caution.

Not to be h̄t & vehement  
without  
cause.

**F**orasmuch as this forme of speach is alwaies vehement, it is not meete to be v̄sed but in causes necessarily requiring vehe- mence. For it is a cleare signe of folly to be hotte, vehement, and clamorous in a calme cause, or small matter.

## Collectio.



Under the name of Collectio, I do place all those figures, which because of their forme may be cal- led Collectives. In respect that either they leau the sense to be collected by the hearer, or do tend to the collection of proffes and conclusions, by their formes exp̄ressed: of which the one part do exp̄resse the Antecedent, leauing the Consequent to be collected. The other by shewing reasons do exp̄resse both.

## Emphasis.

**E**mphasis, is a forme of speach which signifieth that which it doth not exp̄resse, the signification whereof, is vnder- stood either by the maner of the pronuntiation, or by the nature of the words themselves. By the prouuntiation thus: Darest thou presume to praise him? That is, (Indoctus peritissimum) as much as to say: Is ignorance fit to commēd learning, or folly meet to praise wisedome?

Another: Wilt thou beleue a Cretian? whereby is signified, not simply a man borne in Crete, but any other dissembler, after the nature and disposition of that nation.

An crample of holy Job: I will say to corruption thou art my father, and to the worme thou art my mother and my sister. By which saying, Job signifieth that his hope in father and mother, in sister, and in all worldly matters should cease, & that the wormes of the graue should be in their stead.

Another example in the answeare of Achab to Benadab king of Syria. Tel him (saith he,) Let not him that putteth on his harnesse boast himselfe, as he that putteth it off: signifying hereby, how li- tle he feared Benadabs threatening, and how much he despised his arrogant

Job.17.14.

1. Reg.20.11.

arrogant and rash presumption : and that there were as great cause why Benadab should feare to be vanquished, as hope to win the victorie.

Another of Esay: They shall break their swords into mattocks, Esay 2.4. and their speares to make fithes. By this saying the Prophet signifieth the sweet peace that should come with Christ.

Salomon vieth an excellent Emphasis where he giveth vs war, Eccle.10.19. nning that we should not speake or thinke euill of the king in our priuie chamber. For saith he: A bird of the aire shall betray thy voice, and with her feather shal she bewray thy words.

The vse of this figure.

This figure is very pleasant & apt to amplifie, for vnder an artificiall shadow, it presenteth the image of things to the view of mans consideration: & it serveth to admonition, reprehension, comiseration, and commination. The Caution.

So an Emphasis is a singular figure of wit, so is it a necessary point of wisdom to vse it to hearers of capacitie able to conceue and understand the sense and meaning thereof. For this figure speaketh as it were with a voice far distant: the sensible hearing and understanding wherof requireth a diligent listning and attention, which a carelesse mind doth not esteeme nor a dul sense able to comprehend. Secondly, it is necessary to provide that this forme of speech fall not into the fault of deep obscuritie, by too dark a shadow, as by the strangenesse of the word, or unlikenesse of the thing, or unaptinesse of the application.

### Syllogismus.

Yllogismns, is a forme of speech by which the Drator amplifieth a matter by conjecture, that is, by expressing some signes or circumstances of a matter, which circumstances be of three sorte, either going before it, annered with it or following after it.

Circumstances going before. An example of the holy scripture: As the Lord God liueth before whom I stand, there shall be neither dew nor raine these yeares, but according to my word. Here by the great drought, Elias signifieth the great hunger and dearth following the drought.

<sup>1</sup> It is pleasant.  
<sup>2</sup> It hath diverse uses.

1. Reg.17.1.

B b g.

Gen. 7.4.

Seuen daies hence will I cause it to raine vpon the earth for-  
tie daies and fortie nights, wherby the Lord gaue to vnderstand  
what a mightie stond shold follow.

2. Circumstances annexed: Virgill speaking of Poliphemus,  
saith he held a pine tree in his hand to stay himselfe, and walked  
through the sea: by this we conjecture what a great bodie he had.

2 Sam. 17.6.7

The huge stature and great strength of Goliath is signified, by  
the weight of his brigandine & speare head, and by the monstros  
bignesse of his speare staffe compared to a weauers beame.

Act. 24.26.

Foelix trembled, which did plainly betoken his inward horrore,  
at the hearing of Gods iudgements.

Mat. 26.75.

And he went forth and wept bitterly: By Peters bitter we-  
eping, we gather how effectually he was touched with repentance  
by the motion of Gods spirit.

Circumstances following after: David is described so sorrowful-  
ly bewailing the death of his sonne Absolon, by which is collected  
how dearly he loued him, notwithstanding his euil inclination.

#### The vse of this figure.

This figure is a verie commendable ornament of eloquence,  
and is a meet forme of speech to amplifie any great or excellēt  
matter. For by this figure the Drator speakest to his hearer a far  
off, giuing some signe or token to the reason of the hearer, where-  
by his whole meaning may easily be gathered.

#### The Caution.

In vsing this figure, it is requisite and necessary to signifie our  
meaning by such circumstances as may best amplifie the mat-  
ter, and most clearly signifie our meaning: otherwise we shall  
speake in the clowdes without profit.

## Noema.

**N**oema, is a forme of speech by which the speaker signifi-  
eth something so priuily that the hearer must be faine  
to seeke out the meaning, either by sharpnesse of wit,  
or long consideration. Hortentius said, that he was ne-  
uer made friendes with his mother and his sister: meaning that  
there was never any debate or contention betwene them.

Quin.

Quintilian in his 8. booke and 5. chapter bringeth in an example of a certayne woman, who hauing a brother whom she dearly loued, and had verie oft by giftes and hire, withdrawen him from the dangerous exercise of sword play: and seeing that neither by the perswasion of her loue, nor by the allurement of her giftes her desire might take effect, while he was a sleepe she cut off his thombe: which iniurie whē with great furie he sought to reuenge, she thus signified her minde. O brother (saith she) thou art well worthie of a perfect hand without maime, vnderstanding that it were not amisse, that such a one should māke with his owne destruction, that did so oft seeke it with his owne will.

Worthy of a  
hand with-  
out maime.  
See Mat. 10.  
39.

### The vse of this figure.

The vse hereof serueth onely to conceale the sense from the common capacitie of the hearers: and to make it priuate to the wiser sort, who by a deepe consideration of the saying, are best able to finde out the meaning.

### The Caution.

This figure ought to be vsed verie seldom, and then not without great cause, considering the deepe obscuritie of it, which is opposed to perspicuitie, the principall vertue of an Orator.

## Metastasis

**M**etaстasis is a forme of speech by whitch we turne backe those thinges that are objected against vs, to them which laid them to vs: When Antony charged Cicero that he was the cause of ciuill war raiſed betwene Pompeius and Cæsar, Cicero rebouned the same accusation againe to Antony, saing: Thou Marcus Antony, thou I say gauest to Cæsar (willing to turne all upside downe) cause to make war against thy countrey.

When Ahab likewise charged Elia, that it was he whitch troubled all Israel, nay saith Elia it is not I that trouble Israel, but thou and thy fathers house, in that you haue forsaken the com- 1. Reg. 18.

Wb ig

The vse of this figure.

To confute.  
To accuse.

**T**he vse of this figure serueth both to repell obicions, and also to reply by accusations, and all at one time. This figure by the violence of his rebound drueth the edge of his enemies sword vpon his enemies head, or as it were taking vp his enemies arrowe sendeth it backe from whence it came.

The Caution.

**T**his figure is of little force without a reason annered to the obicion returned, for to denie the one, and to affirme the other without shewing reason of that is said, is a verie feble manner of confutation or accusation, and is more mate for children and soles then for men of vnderstanding and wisedome.

## Brachiepia



Rachiepia is a forme of speach, by which the matter is brieſlie told with no more words then thole that be necessarie: or when the Drator by breuitie cutteth off the expectation of the hearers.

An example: Pompeius prepared for war in winter, began it in the spring, and furnished it in sommer.

Another: As he passed by, he tooke Lemnum: then he left a garrison at Tharsus: after that he got a cittie in Bithinia, druen from thence into Hespontus, straight way wan Abidus. Cicero for Manlius: How spedilie Pompeius being Captaine sailed with vehemencie of war, who entred into Cilicia, spied out Africa from thence came with his flauie into Sardinia. The like breuitie Simo vseth in Terence: The corps (saith he) goeth before, we follow after, we come to the graue, it is put into the fire, a lamentation is made.

The vse of this figure.

**B**reuitie comprehended in few words maketh a quick dispatch of many thinges, wherefore it is to be vscd either when matters need no long speach, or when time requireth speed, or the hearers such as few wordes may instruct.

The

## The Caution.

**I**n coueting breuitie, it is necessarie to auoide extremitie, for too much hast leaueth the Oration manie times obscure and vnperfect, as may be seene in their workes which did too much affect this forme whereby they fell into obscuritie.

### Procatalepsis



Rocatalepsis is a forme of speech by which the Oration perciuing aforehand what might be obiecte against him, and hurt him, doth confute it before it be spoken, or thus: When the Oration putteth forth the same obiectiōn against himselfe, which he doth thinke his aduersarie would, and then refelleth it by a reason, whereby he doth prouidently prevent him. Cicero: as if some Judge or commissioner might say vnto me, thou mightest haue contended with a lighter action, thou mightest haue come to thy right by a more easie and profitabile way: wherefore either change thine action, or resist me not as Judge: or if he do prescribe after what sort I ought to sue for my right, to which obiectiōn he maketh this answere. Notwithstan- ding he seemeth either more fearfull the is reason a Judge should be: or else he dareth not iudge that which is committed to him. Likewise against Verres, Cicero saith, that he knoweth some men will maruell, seeing so many yeares he defended many, and hurt none, he doth now come to accuse Verres, then he doth shew them that this accusation against Verres is a defence of their fel- lowes.

An erample of Paul: Thou wilt say then vnto me, why then blameth he vs yet: for who hath beene able to resist his wil? But **Rom.9.** man who art thou which disputest with God? Shall the pot lay to the potter, why madest thou me on this fashion?

Another: Some man will say, how arise the dead: with what bodies shall they come: thou sole, that which thou lowest is not quickned except it die.

#### The vse of this figure.

**T**his forme of speech doth properlie belong to confutation, & is

**1.Cor.15.**

1. To confute. also an ornament which greatly enricheth the oration with a  
 2. It causeth new encrease of matter, & occupieth the mind of the hearer as wel  
 attention & with the consideration of the obiection going before, as with at-  
 expectation. tention and expectation of the answere following.

## The Caution.

1. Curious  
 and vaine  
 obiections.  
 2. Weake an-  
 sweres.

The principall pointes and partes of warning in the vse of this  
 figure are these: First to take haede of curious and vaine obie-  
 tions. Secondly of weake and vnsufficient answeres: for it is an  
 easier matter to moue hard obiections, then to make sufficient so-  
 lutions: and the Drator committeth a great absurditie when he  
 maketh an obiection which after he is not able to answere: wher-  
 by he sheweth his aduersaries strenght, and his owne weaknesse.

*Aetiologia*

Cicero.



Etiologia is a forme of speach by which the Drator  
 joineth reason or cause to a proposition vittered,  
 Cicero: There be no wiles more priuie then these  
 which be hid in dissimulation of dutie, and in cu-  
 stome of acquaintance, for thou maist easilie by  
 taking haede shun an open enemie: but this hid,  
 inward and familiar euill, doth not onely appeare, but also op-  
 presseth, before thou shalt be able to foresee and espie it. Ci-  
 cero for Archia: Looke what wit or eloquence I haue. Jus-  
 ges, Archia may iustly challenge it to himselfe: for he was  
 the first and p̄incipall, that caused mee to follow these manner  
 of studiēs.

Amos.1.

An erample of the Prophet Amos, thus saith the Lord: For  
 threē and fourē wickednesse of Edom, I will not spare him, be-  
 cause he persecuted his brother with the sword, bare hatred very  
 long, and so kept indignation alwaies by him.

Psal.18.

Another: He brought me forth into a place of libertie, he brought  
 me forth euēn because he had a fauor unto me.

Rom.1.

Another: So that they are not without excuse, because that  
 when they knew God, they glorified him not as God, neither were  
 thankefull, &c.

The

## The vse of this figure.

**T**his figure is vsuall in all god Authors, and is of great strength in speach, for that the sentence said, hath alwaies the reason ioined vnto it as an authentike seale to an evidence: and it serueth to confirmation and confutation.

## The Caution.

**T**he speaker in the vse of this figure ought to be sure that the reason or cause which he ioineth to the proposition be god & sufficient, lest he weaken that which he shoulde confirme, and disgrace that which he shoulde bewtifie.

The reason or cause ought to be sufficient.

*Apodiosis.*

 **A** Podiosis, when the Draffor rejecteth the obiectiōn or argument of his aduersaries as thinges nadesse,absurde, false, or impertinent to the purpose, as proceeding from follie, or framed by malice, or inuented by subtiltie. Cicero for Milo: What shoulde Milo hate Clodius the flower of his glorie?

Another: And would any wise man euer haue so said: Were not ignorance the cause of this opinion, follie could not be the frute.

To the Sadduces captiously enquiring of Christ, concerning the state of mariage in the resurrection, he answered: you do erre, not knowing the Scriptures, neither the power of God: by which answere he rejecteth their captious obiection, by noting their ignorance.

## The vse of this figure.

**T**his forme of speach is proper to reject vaine and fond arguments of an aduersarie: namely such as are vnworthe of answere.

To reject.

## The Caution.

**T**o reject necessarie obiections or true arguments repugneth veritie, and to reject them with derision or scorningly oppo-  
seth modestie, both which ought for the loue of verity and charity euermore to be shunned.

Not to reject true arguments.  
Not to deride the truth.

## Expeditio



Xpeditio, when many reasons being reckoned by which som thing may be done or not done, one reason is left which the Drator standeth unto & concludeth vpon, and the other are taken away, thus: Seing this ground was mine, thou must needes shew, that either thou diddest possesse it being void, or made it thine by vse, or bought it, or else that it came to thee by heritage: Thou couldst not possesse it voide when I was in possession: also thou canst not make it thine by vse: Thou hast not to shew that thou diddest buy it, it could not come to thee by inheritance, and I alue: it followeth then that thou wouldest put me from mine owne ground, before I be dead.

Another example: Knowing that almighty God hath in his hand all thinges that we neade, how shall we come by them? we can take nothing from him by force, for he is most strong and mightie: nor get any thing from him by fraud, for he is most wise and prouident: if we challenge any thing of him by law, he will prove that he oweþ vs nothing, wherefore it followeth that either he must give them, or else we must go without them.

The vse of this figure.

This figure serueth onely to prove some thing by a hand of manie reasons.

### The Caution.

It is the dutie of the speaker to regard the truth of his reasons, and the necessarie of the consequent, and that he omit no reason which may reprove his conclusion.

## Paradigma

**P**aradigma is the same which the Latines call Exemplum, and we in English an example, and in Rhetorickie it is called the rehearsal of a deede or saying past and applying of it to our purpose, whereof there be two kindes, the one true which is

No reason  
omitted.

Is taken from **Chronicles** & **Histories** of credit, and it is of great force to moue, perswade, and enflame men with the loue of vertue, and also most mightie to deterre and dissuade them from vice: It is also vsed not onely to confirme matters, but euен to augment, enrich, bewtifie, and garnish them with much comelinesse.

Examples which are vsually applied in these respects, be either like, unlike, or contrarie, and therefore they are vsed commonly in a comparative forme, and being aptly compared, and fitly applied, they present to the view and contemplation of our minde, the true and lively Image of time past, for by them it is that we know and see what was done long before our birth, not onely at home, but also in countries far distant from vs, for by histories and memorials of deedes done and sayings vttered, which are the fountaines from whence we take our examples: we behold ancient deedes and sayings of antiquitie, not as past but as present, Princes, Patriarchs, Prophets, tirants wise men and fooles, holie and wicked, not as dead, but as living, ruling, teaching, doing or speaking, euerie one following the inclination of his will, either directed by godly wisedome, or seduced by ignorance, and malice.

These are they whom we diligently looke vpon with the eies of our mindes, and also deepeley considering both what they were, what they did, what they receiued, and what they suffered: if they were Kinges how they ruled and gouerned, if Patriarches how they liued, if wisemen what they said, if fooles, what they committed, if godly what they reaped, and also if wicked, how and in what manner they were punished, whereby we do plainly finde that as there be actions in men, so it plainly appeareth, that there is a most iust justice in GOD, by whose wisedome, loue, fauour and mercie god men are protected, aduanced, and made happie: and contrariwise, the euill and wicked by his iudgement and power are iustly punished.

These and other such like frutes we reape by the benc.

Cc y.

fit of examples, and therefore their use in doctrine is to be greatly commended, so be it, that they be aptly applyed and truly exprest, for they instruct plainly, move mightily, & perswade effectually. Finallie, their use is generall, for they are in their natures and seuerall properties apt to enrich, garnish, confirme and amplifie any matter or cause be it never so great, so graue, or so excellent. Thus much for the use and commendation of examples.

### The Caution.

**I**N the use of examples there are diuise and necessarie obserua-  
tions to be diligently regarded.

First, that a good example be not ill applied, as to a false pur-  
pose and wrong end.

Secondly, that we make not publicke examples of priuate  
actions.

Thirdly, that we alledge not an ill example of a good man to  
confirme sin, as to alledge the bigamie of Iacob, the adulterie of  
Dauid, and the crimes of other holie men to confirme the like  
sines.

Fourthly, that we confirme not holy Scriptures by prophane  
examples.

Fifthly, that we use not reuerend examples vnreuerently, nor  
such as be graue in light matters, nor contrariwise light and  
Wanton examples in reuerend, and graue causes.

Sixtly, the extraordinarie examples of extraordinarie per-  
sons are not to be commended to imitation.

The other kind of example is fained by Poets and inventors  
of fables for delectations sake, & those fained examples are taken  
from Poets inventions, and from the deuises pf Apollogies,  
and fables attributed to brute creatures, as to beastes, birds,  
fishes, bees, antes, and creeping wormes, also to trees, hearbs,  
fountains, meadowes, mountaines and vallies, in like maner  
to the Sunne, Mone, and Starres.

This kinde bringeth a maruellous delectation to the hearers,  
but especially to the simpler sort, yet being wittilie inuen-  
ted,

ted, and aptly applied, they are not onely allowed of wise men, but also are much commended: the use whereof ought to be verie rare, namely in great and graue causes.

### The Caution.

Fained examples and Apologies, ought to be vsed verie selome, and then not without some fit occasion.

Secondly, regard ought to be had, that they be not alledged in the forme and countenance of true histories, whereby the truth is violated, and the simple and silly hearer seduced.

Thirdly, that they be not applied in the stead and place of true examples, to confirme graue and serious causes.

Fourthly, it is necessarie that discretion be vsed in their choice, that they be not vnsit, foolish, vnbchast, or any way vndecent, all which are in wisedome and vertue to be auoided.

### Gnome.



Nome, otherwise called Sententia, is a saying pertaining to the maners and common practises of men, which declareth by an apt breuitie, what in this our life ought to be done, or left vndone. First it is to be obserued, that everie sentence is not a figure, but that only which is notable, worthie of memorie, and approued by the iudgement and consent of all men, which being such a one, maketh by the excellency therof the Dration not onely beautifull and comely, but also graue, puissant, and full of maiestie, whereof there be sundry kindes.

The first a Sentence vniuersall, which containeth no certaine person or thing: As euill gotten goods are euill spent: euill will never said well: envy is a punishment in it selfe.

The second is a single sentence, as, a Citie in sedition cannot be safe, the contented man is verie rich, necessitie hath no law.

The third is a double sentence: Flattery getteth friendship, and truth hatred: An old soze is soone hurt, and a testie man soone angrie.

In all worldy matters something euer lacketh, and nothing

Cc iy.

long endureth.

The beginning of euerie action is easilie seene, but the se-  
quele is vncertaine.

The fourth is a sentence without shewing a reason : Vpon  
men ought to reverence their elders : Silence doth well beseemes  
women kinde. The hasty man never wanteth wo.

The fifth, a sentence rendering a reason : He that doth euill,  
bateth the light, lest his deedes shoule be reprooued.

It is good to liue so, that the rehearsall of our liues may not  
make vs ashamed.

Cast not too much away with thy hands, lest thou be forced to  
sæke it with thy feete.

The sixt, is a sentence consisting of contraries : By concord  
small thinges encrease, by discord great riches are seone con-  
sumed.

A guiltie conscience is alwaies afraid, but he that hath done no  
euil liueth in quiet. Better is a messe of pottage with loue, then  
a fat ore with euill will. Salomon is much delighted with this  
kinde of sentence : for many of his prouerbes be compounded of  
contrary lencences.

The seuenth, is a sentence of diuerse things, as : Death is not  
to be feared, but the way and passage to death.

Error and repentance, are the companions of rashnesse.

The eighth, a sentence shewing what doth happen in life,  
as : Pride goeth before, and shame commeth after. Prodigalitie  
is the mother of pouertie. To day a king, to morrow dead : Life  
and death are in the hands of the twng, mans nature is couetous  
of newes, we couet after things forbidden, and loath those which  
are commanded.

The ninth is a pure sentence, not mirt with any figure, as: It  
is good to be merry and wise. He is happie which taketh warning  
by other mens harmes.

The couetous man wanteth as well that which he hath, as  
that which he hath not.

The tenth, is a sentence of equitie : Do as thou wouldest be  
done to. He that is mercilesse shall of mercy misse.

The eleventh is a figured sentence, wherof there be as many  
kindes

kindes, as there be figures: If it be figured, it beareth the name of the figure wherewith it is ioyned.

## The Caution.

**N**ow in a sentence heede must be taken, that it be not false, strange, too long, or light, without pith or importance. Secondly, that they be not too oft vsed, and too thin sprinkeled in our speech, for that which is lawfull for Philosophers, is not granted to Oratours, because Oratours are the handlers of matters, and Philosophers the instructors of life.

## The vse of this figure.

**T**he vse of sentences is maruellous great in morall Philosophie, and also verie profitable, and pleasant in the Art of Rhetorick: yet are sentences verie sparingly sprinkeled in the Orations of the most eloquent Oratours, and that onely in consideration of their singular beautie and brightness: for excellent sentences ought to be esteemed as precious pearles and costly iewels in princely vesture, and as the most beautifull flowers in gardens and fieldes, and as the most gloriouse lightes in the firmament: all which as they are most excellent in beautie and glorie, so are they most rare by creation and nature.

## Epexegesis.

**E**pexegesis, is an added interpretation: that is, when the Orator doth interprete a word or sentence going before by another word or sentence comming after in this manner: When shall be opened the righteous judgement of God, which will reward euerie man according to his deeds. That is to say, praise, honour, and immortallitie to them which continue in well doing, and seeke immortallitie: but vnto them that are rebels, and do not obey the truth, but follow vnrighteousnesse, shall come indignation, wrath, tribulation, &c. I know that in me, that is to say, in my flesh dwelleth no good thing. Rom. 7.18.

Rom. 2.

## The vse of this Figure.

This figure is euermore vsed when the speaker is desirous to make his meaning most plaine & manifest, supposing it needful for the better explanation therof, to adde a ligtisom enterpretation, whereby darke senses are well declared, and the hearer well instructed.

## The Caution.

There be two most needfull obseruations herein to be regarded, the one, that the interpretation be a true declaration of the sense, and in no part false, the other, that it may give light, and manifest the word or sentence which it expoundeth, and not obscure it, as some enterpreters now and then do, who through ignorance and want of art, make their interpretations darker then the text, whereby it commeth to passe, that there is caused a most darke eclips of bright doctrine, through the interposition of ignorance, which is well resembled in a soore eye, which being tormented and darkened with a pin and a webbe, causeth the other also to become dimme and halfe blinde.

*Propositio.*

**P**ropositio, which comprehendeth in few words, the summe of the matter whereof we presently intend to speake.

Cicero : I haue now to speake of the excellent and singular vertues of Pompeius. There was no cause why Neuius should demand of the **P**retor, that he might possesse the goods of Quintius by an iniunction. Cicero against Verres. It is necessary to speake concerning our contention, that you may haue what to follow in defending your accuser. Cicero against Catilene : And because the decree of the **S**enate is not yet written, I will shew you as much therof as I can call to remembrance. Also, before I begin to speake of the common wealth, I will complaine a litle of the iniuries yesterday done by Anthony.

The

## The vse of this figure.

This figure doth much beautifie the Oration, so that it be apt and well applied. Now in a propositio there are three things to be considered.

First that it absolutely containeth whatsoever pertaineth to the cause.

Secondly that it be well diuided.

Lastly, that it be disposed in an order, most meete for the same cause: for by this meanes the Oration shall not be confounded, with too great an heape of matters, while the hearer hath some certaine thing whereupon he may occupie his minde, both what to remember and what to expect. And likewise the speaker shall not need to doubt which way to go, when the matter is plaine before his face.

## The Caution.

The Caution of this figure is sufficiently exprest in the vse.

*Expositio.*

Xpolitio, when we abide still in one place, and yet same to speake diuerse things, many times repeating one sentence, but yet with other words sentences, erornations, and figures: it differeth saith Melancton, from Simonimia, forasmuch as that repeateth a sentence or thing onely with changed words: but this both with like wordes, like sentences, and like things, hauing also many erornations to the garnishing thereof. Cornificius teacheth that of this figure, there be two kindes, the one when we rehearse againe the verie same thing, but not after the same manner, for there is nothing more wearisome, and that may sooner bring satietie and irksomnesse to the hearer, then Tautologia, which is a wearisome repetition of all one word. But tarrying still in one place, we do varie one thing or sentence diuerse maner of waies, and entreat of it with sundry fashions of speach. This first kind is three maner of waies varied.

The first by shift and chaunge of words, which is called Sino-

Tautologia,  
what it is.

D d

nimia, wherof hath bene said.

Secondly by altering of pronunciation, that is to say, when the Orator doth occupie or repeat the same words and sentences with a certaine alteration and chaunge of his voice and gesture. Sextus Roscius is convicted that he slew his father. Now this is said with a plaine pronunciation: Did Sextus Roscius slay his father? with an interrogation, which is full of maruelling: and likewise that which the Orator hath vttered in hot and vehement speech, he may repeat againe with coole and quiet words.

Thirdly by alteration of the handling or entreating, as when the Orator conueyeth his speech either to Prosopopeia, Sermocinatio, Exuscitatio, or to any other such like figure. Cicero when he had reckened vp many mischievous dædes of Catiline, and many of his wicked doinges practised against the common wealth, and had accused him most greeuously in the Senate, he commanded him to get out of the Cittie, he changeth the handling of his sentence, and translateth his speech to Prosopopeia: where by he saineþ the country chiding with Catiline, and rehearseth in order all his vngracious, mischievous, and vnluckie dæds, enterprised against it, accusing him soþe, and willing him to depart out of it. There hath saith he, no abhominable or wicked dæde bene heard or seene these many yeares but through thee: no naughtie factes without thee: thou onely hast slaine many Citizens, and never yet punished: thou hast vered and robbed thy fellowes, and nothing said vnto thee: thou hast not only bene able to neglect lawes and statutes, but also to overthow them and b̄eake them in þeaces, with much more following.

### The second kinde of expolition.

The second kinde of expolition is, when we speake one thing with many changes, which as some Authours do teach, consisteth of seuen parts: and what these parts be, this example now following doth shewe. Whereby the Author to Herenius teacheth verie plainly the whole reason of publishing, thus: A w̄l̄ man will shunne no perill for the common wealth. Therefore as

as oft times it commeth to passe, that when he which will not die for the common wealth, doth of necessitie die with it. And because all commodities are received of the country, no discommodities ought to be esteemed great or grēuous for the country, wherefore they do unwisely which shun y perill which must needs be bidden for the country: for neither can they auoyd the discommodities, and against their Cittie they are found unthankfull. But they which with their own perill do willingly resist the perils of their country, are iudged wise men, for that they both render that honour to the common wealth which they owe unto it, and had also rather die for many, than with many.

For it is a verie unreasonable thing to restore life received of nature, to nature when she compelleth, and not to give it to thy country when she craueth it: forasmuch as thou hast by thy countrey preserued it, and when thou maist with great vertue and honour die for thy country, to chuse rather to live by dishonour and cowardnesse, and where as thou canst be content to put thy selfe in daunger for thy friends, parents, and the rest of thy kins-folk, to be unwilling to enter into danger for the commō wealth, in which both this and that most reuerende name of countrey is contained. Therefore as he is worthie to be contemned, which in sailing had rather saue himselfe then the shippe, so is he worthie to be blamed, which in jeopardie of the common wealth prouideth more for his private safetie then for the common preservation. From a broke ship many haue escaped, from the shipwrack of the country no man can well escape: which me thinke Decius did well perceiues, who as it is reported, bending himselfe to die for the safetie of his souldiers, ranne into the middest of his enemies, whereby he let his life go, but lost it not: for with a thing of smal value, he redēmed a thing of great price: he gaue his life, he gaue his country: he parted wi. his life, he obtained glory: which published with high praise, the elder it wareth, the moe & moe it shall shine.

Now forasmuch as it is shewed by reason, and proued by example, that we ought to venture our lives for the commō wealth, these men are to be iudged wise, which shun no perill for the safetie of their country.

Dd g.

Now albeit the Author hath giuen this example, yet an Orator is not alwaies so straitly bound, as to obserue euerie point hereof: but hath a larger libertie to vse it, as it may seeme best vnto hym.

### The vse of this figure.

The vertue of this figure is great and well worthie to be reckoned and esteemed among the most principall ornaments of eloquence, both in respect of the great copie of words, and matter, and also of the diversitie of proffes and pleasant varietie: the vse of it is verie generall and fit for any great and weightie cause.

### The Caution.

In vsing exposition it is verie necessarie to auoide Tautologies, to which the vse of this exornation is much subject which may be easily preuented by preparation, and the furniture of other figures.

And also it behoueth him that shall vse this figure to prouide aforehand both the platforme and the matter, lest his reasons and proffes be to seeke, or his examples vhreadie, or his similitudes vnpreserved, or his conclusion in the wilderness God knoweth where.

## Scematismus



Cematismus, when the Orator propoundeth his meaning by a circuite of speach, wherin he would haue y vnderstode by a certaine suspicion which he doth not speake. and that for 3. special causes.

1. For safetie sake. As when it is dangerous to speake directly and openly.
2. For modestie and good manners sake: As when it is vndesirble to be spoken plainly.
3. For delectation sake and grace of the hearer, as when it may bring greater delight vnder the figuratiue shadow, then by the plaine report and open shew.

1. If some good man for the loue of iustice and pittie of his country shuld take vpon him to reprehend a tirant, and to remoue him from his cructie, to an equitie and mildnesse of gouernmēt, he shoulde venture vpon a verie dangerous enterprise, more like to loose his life, then obatine his purpose, as often experiece hath prooued: Except the manner and forme of his handling the cause be with the greater wisedome premeditated, and the more circumspectly deliuered. For Kinges and tirants which are mightie, are not wont, or can hardly heare their faultes and wickednesse, which they commit with patient mindes, but rather kindled with displeasure, goe not so soon in hand, to amend their errors, as to reuenge his aduertisement: And therfore he shoulde take this dangerous enterprise in hand must do it with a cunning shadow of speach, and not in the sight of the Sunne, I meane not openly and plainlie: for the naked truth doth often offend in a naked tale.

The Drator's speach may be shadowed two manner of waies, either by reproouing another person, in whom the same culps are, or were in, while he liued: or by commending such persons in whom the contraries are. If a man shoulde in the respect of reprehension speake to Dionysius the King of Sicilia, hee might reprooue the cructie of Phalaris, and by an artificiall description and reprehension of that cructie and tirannie in Phalaris, he may make a most bright and resplendent glaize wherein Dionysius must needes behold himselfe and his defor med tirannie.

Or if a man shall commend and highly praise those Princes and Kinges which haue done the contrarie, I meane, which haue gouerned by wisedome, equitie, moderation and mercie. An euill man hearing the praises, and gloriouse fame of others, is moued in mind, and begins to couet commendation and praise, and seeing it cannot be obtained onely by desire, hee enclineth to the meanes by which he may deserue it.

2. For modesties sake, thus: whose mother is delighted with daily mariages, signifying hereby her vnchast life.

The holy Scripture in this respect hath many examples, and

This was wel  
observed of  
Nathan.

2. Samuel. 12

chaste Phrases, which ought to be presidents to vs as oft as we haue occasion to expresse or signifie matters which are bashfull & vndecent to be plainly told.

Adam knew Eve his wife which conceiued and bare Cain.

Thou shalt not be excellent because thou wentest vp to thy fathers bed. Salomon obserueth most famely the chasteitie of speach, where he saith. Let her brestes alwaies satisfie thee, and hold euer content with her loue: And in the next verse: Why shouldest thou imbrace the bosome of a stranger?

Herein nature it selfe also seemeth to prescribe this dutie, that those thinges, which he hideth, mans owne reverence ought to kepe secret.

3. To delight the hearer by the grace of shadowed speech is very vsuall among pleasant wittes and apt conceites: and therefore I judge it needesse to exemplifie this part. Concerning the vse and caution of this figure there is alreadie sufficiently said.

## Parenthesis.



A Parenthesis is a form of speach which setteth a sentence a sonder by the interposition of another, or thus: When a sentence is cast betwene the speach before it vs all ended, which although it giueth some strength, yet being taken away, it leaueth the same speach perfect enough.

An example of Esay: At that time all vineyardes (though there were a thousand vines in one, & sold for a thousand siluerlings) halbe turned into briers and thornes.

Another of the Apostle Paul: They are the ministers of Christ (I speake as a foole) I am more, &c.

The vse of this figure.

A Parenthesis is often put in, when the speaker supposing that the hearer may demand a reason, or make an obiection to that which he saith, preventeth him by an interposition expresse before the sentence be all ended, so that hereby it may appeare that a Parenthesis serueth to confirme the saying by the interposition of a reason, and to confute the obiection by the timely prevention

uention of an answeare: Also where the sentence may seeme darke or doubtfull, it putteth in a short annotation or exposition to giue light and to resolute the doubt.

## The Caution.

Parenthesēs if they be verie long they cause obscuritie of the sense, and sometime confusio of former and matter, in so much that the speaker forgetting the former part of y sentence kneweth not what the latter shoulde be. Also a needlesse interposition is like unprofitable household stusse that filleth roome but doth no service: or like to the Mistletoe, which albeit it standeth in the tree, and liveth by his iuice, yet is neither of the like nature, nor beareth the like frute.

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